# A discourse

wherin is debated whether it be expedient that the scripture should be in English for al men to reade that wyll.

Here nowe gentle reader in this second edition the authour hathe added sundrie thynges not unworthie to be noted (as he iudgeth) beside many corrections, whiche lacked in the fyrste settynge furthe.

Fyrst reade this booke with an indifferent eye, and then approue or condemne (as God shall moue your heart.

Non quis dicat, sed quid dicat animaduertas velim.

8° D 28

# A discourse

Wherein is debated whether it be expedient that the scripture should be in English for all men to reade that will.

Here newe gentle reader in this second edi. on the authour hathe added sundzie thynges not unworthie to be noted (as he judgeth) beside many corrections, whiche lacked in the fyzste settynge furthe.

Fyzst reade this booke with an indifferent eye, and then apzpzoue or condemne, as God shall moue your heart.

Non quis dicat, sed quid dicat animaduertas, etiam.

## ¶ A question to be moued to the hyghe courte of Parliament.

Whether it be necessary that the scripture shoulde be in the vulgar tonge for al men to read at theyr pleasure withoute restraynt yea, or whether it may well be permitted so to be? Consideryngе on the one parte, the manifolde inconveniences which haue sprong therby these yeres paste, as obstinatie, disobedience, fleshely libertie, losse of deuotion, swarmes of errours, and heresies, with damnation of thousande soules: and on the other parte weyinge discretiye

not ouelye the greate diffultie that is in Scripture wyth the causes thereof, but also diuers and sundrie most manifest probations, whiche fully persuade that the scripture by no meanes ought to be suffered to be in euerye mans hande in the vulgare tonge for all men to descant vpon, & to wraste after their fleshly appetites. Whiche al appeare euidentlye to be moste teue, by that whiche is here set furth in this processe. That is to saye: in these sixe chapters folowing.

The first.

The scripture is very harde to be vnderstande.

The seconde.

God woulde the scripture to be obscure & hard, & the mysteries not to be playne to al men.

The

The thyrde.

Sundrie causes whereof the hardnes in scripture doth come.

The fourth.

Howe manye wayes the letter doeth kyll.

The fyfth.

The best meanes to vnderstande scripture by.

The syxte.

Fyftie probations that scripture ought not to be in englysh.

Neuertheleſſe to the entent none ſhoulde haue occaſion to miſconſtrue the trew meanyng herof, it is to be thought that if all men were good and catholike, then were it lawefull, yea, and verye profitable alſo, that the ſcripture ſhoulde be in Engliſhe, ſo that the tranſlation were trew and faythfull: But

neyther all the people be good and catholyke, nor the translations trewe and faythfull. As for the common translations, whiche haue been vsed in moste mennes handes, are so full of faultes, that to correcte and amend them were euen as a mã woulde goe aboute to sowe vp euery hole in a nette to make it a whole clothe. Yea and yet beside this, yf your enemie should geue you bread which ye knew well he hadde poysoned before, would ye not be afrayd (though it bee after scraped neuer so cleane) to eate of it? At al times heretikes haue laboured to corrupte the scriptures, that they might serue for their noughtie purposes, to confirme their errours therwith, as Dionyse bi-

*Lib. 3. eccl. hist. cap. 28. et. lib. 5. cap. 18. lib. 7. Niceph. cap. 2.*

shoppes of Corinth testifieth: but specially nowe in our tyme, O good Lorde, howe haue the translatours of the Bible into Englishe purposelye corrupted the textes, oft maliciously putting in suche wordes as might in the readers eares serue to the proofe of suche heresies as thei went about to sowe. Whiche be not only set furthe in the translations, but also in certen Prologues and gloses added therevnto. And these thynges they haue so handled (as in dede it is no great maistrie to doe) with probable reasons verye apparent to the symple and vnlearned, that an infinite nombre of innocentes, they haue spiritually poysoned and corrupted within this realme, & caused

them to perishe obstinatlye. Nowe for the other parte, all the people, namely the feruent readers of scripture in English, be not onelye not good, but the moste parte of them be starke noughte, so frowarde, so peruerse, so leude, and so wycked that they be euer readye to peruert that whiche is good, and to take a selfe wyllye opinion, contrarye to the true sense of scripture and meaninge of tholye ghoste, as God knoweth experience hath shewed euer since the Bibles were set vp in churches, common for all men that wouldе to reade.

But yf all men (I saye) were good and catholyke, and the translations trewe & faythful, the Byble in Englyshe (though it be

it be now we much hurtfull, then might be muche profitable. And that is the cause that the Clergie did agree (as it is in a cõstitution prouinciall) that the Bibles which were translated into Englishe before Wicliffes dayes might be suffred: so that only such had them in handling as were allowed by the ordinarie and approued mete readers thereof, & that their readynge shoulde be onely to the settinge furthe of Goddes glorye. For thoughe scripture to good people be a norisher of vertue, and to them that bee noughte the meane of amendment, and for him that is whole, liuely foode, and for hym that is sicke, euen as a medicine: yet often tymes we see that one stomacke ta-

keth harme of that meat wher-
of another taketh profit, & that
whiche helpeth one sicke man
ofte hurteth another. Some
men mighte be admitted to the
reading of saynct Matthewes
ghospell, whiche yet are not ha-
ble well to weye the ghospell of
S. John. Manye hable to per-
use the Actes of the Apostles,
whiche be farre vnmete to me-
dle with Thapocalyps. Many
might be allowed to handle the
Epistle to the Colossians, whi-
che be to weake for the Epistle
to the Romaines. The father
ofte permitteth to one of hys
childrē a knife to cut his meate
withal, wheras he taketh from
another of his children (fore-
seing his wantonnes) the knife
for feare of cutting his fingers.
Many

Manye in theſe oure miſerable
dayes nowe paſte haue ſo mi-
rablie abuſed the ſcriptures a-
gaynſt the meaning of the holy
ghoſt, that vnder the colour of
great zeale and good affection
they haue peruerted and wre-
ſted all amiſſe. Yea and ſcantlye
two of theym haue in all poin
tes wel agreed togethermeuer
theleſſe in thys one poynte they
all euer agreed. That is to ſaye,
to deſtroye vtterlye all vnitie
and comelye order, all holye ſa-
cramentes, all holye prayers,
and faſtynges, with all godlye
deuotion.

And yet beſide thys, nothing
ſhould ſooner cauſe vs to iudge
that ſcripture oughte not to bee
in Engliſh for euery one to read
and deſcant vpō that wyl, then
to

to see that the busie readers be
euer for the moste parte of the
wicked sort, suche bee euer bu-
sie bodies to dispute and reason
(but al wout reason) of thinges
farre passinge their capacities:
where as S. Gregory Nazian
zen rebuketh all those, sayinge,
that only Moyses ascended vp
Exod. xix. into the hyll & spake with God,
but the people taried beneth &
receyued the lawes & preceptes
that they shoulde kepe, and the
pointes that thei shuld beleue at
him, saying vnto him (as would
god our leude gospellers wolde
now say to the true preachers)
heare you God, and let vs heare
Hieroni. ad Paulinum. you. Sayncte Hierome also in
hys tyme greatly complayneth
that the cōmon ignorant people
dyd presume to medle with the
mysteries

mysteries of scripture, seinge
that S. Paul sheweth that the
holy ghost so ordeyned his chur- Ephes. iiii.
che, that he wold haue some re-
ders & some hearers, some tea- i. Cor. xiiii.
chers & some learners. But these
quite touche vpside downe the
right order of Christes church,
the due part meblinge with the
others office, & the more dunde
the more bolde, the more ignor-
aunte the more basse, the lesse
witte the more inquisitiue, the
more leude the more bablynge
of great doubtes and high que-
stions of Christes Sacramen-
tes, and of his priuye and bu-
seat heable mysteries, and that
oft most presumptuously wyth
out al reuerence or godly feare,
both at drinkinge and eatynge,
as thoughe it were best a Cau-
terbury

terburye tale, and that when the ale is in the witte is out. Then flowe furthe manye errours and heresyes. Then are the simple catched in the snare of the Deuyll without hope of recouerie. And all thys (alas and wo is me) haue we full experience of in these yeres paste. But nowe, thankes bee to Jesus Christe, that by hys onelye myght and power, when it was paste all mans helpe, hathe deliuered vs from the Deuyll and the bondage of Pharao, and brought vs furthe of darkenes of scismes and heresies into the cleare lighte of trueth agayne by sendynge vs oure blessed queene Marye (euen another helene to brynge agayne the holye crosse) whiche euen from her infancie

Ambros. de morte Theodosii.

infancie hathe stycked faste and
cleued surelye vnto the sounde
pyller of trueth (the catholyke 1. Tim. iii.
churche) whyche wyll neuer
faile: she hathe euer defended it
to the vttermost of her power.
Lorde graunte her longe life to
contynue the same, and graunte
her ioyfull deliueraunce of her
most comfortable burden.
When God of hys great mercye
sente her to be our liege ladye,
our quene and gouernesse, then
we receyued of him as great a
benefit, as euer did the Israelit
es of Hester or Judith. O lorde
before her comming, the church
was troden downe and pitti-
fully (spitefully I myght saye)
spoyled, by might, by tyranny &
heresy: the great Deuyl was let
lose, al was quite plucked vp by
the

the rotes, vnder the colour and
false name of vice, superstition,
and ydolatrye, they vtterly de-
stroyed all deuotion, al vertue,
and godly religion. The feare-
full Serpent Python, that gre-
uous dragon with manye hea-
des mencioned of in the Apoca-
lips, dyd styll persecute the wo
man in the sun: that is to saye,
our mother the churche, deuou
ryng her childzen here in thys
realme incessauntlye, tyll Gods
merciful pitie, gods pitiful mer
cye did elect & send this blessed
woman Marye our Queene in
stede of Michaell tharchāgel to
ouerthzow him, & to restoze his
temple and furnishe agayne his
house, which now of late with-
in these .xxii. yeares was here
in Englande wozse spoiled and
defaced

defaced then euer was his temple at Hierusalem, eyther by the Chaldies, or by Antiochus. Marye therefore oure noble queene, God him selfe dyd appointe euen as he dyd Josue, Eldras, or Judas Machabeus to bringe vs into the ryghte waye againe towarde the lande of promyse (for we were sarre strayed amisse throughe synne, auarice and lecherye) and to reedifye his temple through her wisedome, she beynge the perfit mirrour and pearle of all Christian queenes and princes. Yea, and if the olde prouerbe be true (as it is most true in dede) whiche sayeth, euery prince is to his realme & subiectes, either a very precious Juell, or els a deadlye poyson, because surhe as the

iiii. Re. xxv.
ii. Mach. ix.

Jos. i.
i. Esdr. i. & c
ii. mach. xiii.

prince is, ſuche wyll the people laboure to be, whether it be in vertue or vice. What a precious Jewell then haue we receaued of God, in receauynge her noble eſtate to be our ladye & queene, an example of all vertue, deuotion, and prayer, a ſpectacle to all realmes? And ſurely the common voyce is that her grace is not onelye moſte noble, mooſte vertuous, mooſte wyttye, and moſte ſtudious, but alſo mooſte excellent in learnyng, farre paſſinge eyther the noble Romaines, Cornelia & Hortenſia, or the godly learned women of whom S. Hierome wryteth Euſtochium Paula and Bleſilla. Therefore if queene Saba iuſtlye ſayed, it was a ſygne that GOD loued hys people, for ſendynge them

ii. Paral. ix

Salomon

Salomon to raigne ouer them, maye not we as iustly nowe saye the same to Englande? And if the wisdome, pietie, and vertue, of Onias was sayed to be the cause of the prosperous estate of their cytie, shall not we lykewise saye to thys our realme? ii. Mach. ii.

Besides thys, if gouernours be hyghlye praysed in scripture, whiche rule with greate solicitude and carefulnesse, what shal we then saye to her, whiche for all our wealthes both bodyly & ghostly is styll moste vigilant & carefull? And finallye, nowe to conclude, if among the heathen people the noble Princes euer haue ben greatly praised for vertue, how highly then is she worthy to be extolled aboue other for soo plentyfull and soo ma- Rom. xii.

nifold kindes of bertue & giftes of grace: Whiche doth not onely excel in godlyneſſe, in deuotion, in prayer, in faſting, in abſtinēce, in humilitie, in charitie, in mercie, pitie, and compaſſion, in diſcretion, in knowledge, in wyſedome, in excellencie of witte, beinge of no ſmall ſtudie in godly literature, but beinge of exquiſite learnynge, of profounde knowledge, and of exact iudgemente, beſide notable diligence and great painfulneſſe euen frō her childhode (as for her pollicie and aſſayers of the realme, in ſettinge furthe the wealthe and commoditie thereof, and in defendinge vs from outwarde and inwarde enemies I ſpeake not of) but alſo whiche doeth farre paſſe all other (as it is euidentlye

uidently seen) in her most godly innated zeale, that shee beareth styll moste earnest towarde the vnitie & fayeth of Chrystes true religion, and towarde the cheife head therof vnder Chryst, whiche by ẏ space of these.xx.yeres, euen tyll shee came, was banished thys realm, through scisme and heresye, throughe couetousnes and letcherye. Lorde be mercyfull vnto vs.

Wherfore if in the Gospel of S. Luke many holy womē for godlines, deuotiō, and zeale toward Christes church be highly prayſed by name, and lykewise in thactes of the Apostles, & in the laste Chapter to the Romains: yea and if S. Hierom wrote a whole booke of suche holye and vertuous women, what lesse

prayse is her highnes worthye now to haue, being inferiour to none of thē all: beyng euin nowe amonge al princely womē in the worlde a verye Phenix. But I wyl let thys passe: I wyl say no more but only this, ỹ the doughter maye wel be knowen by the Mother, and that as we fell from all goodnes at the mooste vniuste fall of her Mother, that moste noble Lady Queene Katherin: So doe we now ryse agayne at the moste iuste rising agayne of her noble estate to the Crowne of Englande: So that in her moste godlye person is shut vp all our worldly ioye, comfort, and hope, whom with her most noble & vertuous husbande, Philip our lord & kynge (not much inferiour to her highnes

nes in grace, vertu, & godlynes, as many godlye menne repoꝛte) Jesu longe pꝛosper in honoure, grace, and vertue dayly increasinge. But nowe to the pꝛocesse intendid.

## The fyrst chaptre.

### Scripture is very harde to be vnderstande.

IF nothing els shuld moue the Scripture to be take furthe of the irreuerente and lewde handling of the multitude, this one thing were sufficient, to consider the great difficulty, the great obscurity and hardnes, that all the auncient writers with one consente affirme to be in Scripture: yea

scripture it selfe grauntinge the same. Scrutamini Scripturas, searche the scriptures (sayth Christ) but if thei haue nede of a scruteney, then they be not easy: Christ wold not so haue bid if they had been lyght. Noz Peter woulde haue sayed, manye thynges ber harde to be vnderstand in Paules Epistles, whiche then the people did peruerte (sayth he) as they did other Scriptures to their condemnation. And what dyd Paule meane of the mysteries of scripture when he cryed, O altitudo diuitiarum. &c. O the depnes, O the heygth of the secretes of God.

Joan. viii.

ii. Pet. iii.

Rom. xi.

Herken nowe the testimonies of anncient writers concerninge this matter.

Gre-

Greg. Nazian. sayeth: Non cuiusuis christiani est de dei mysterijs disserere, non adeo res hæc est vilis, &c. It is not for euery christian to dispute of the mysteries of god, the matter is not so vile. &c. Agayne he saieth: Non olim librorū sacræ scripturæ tractatio omnibus ætatibus permittitur apud Hebræos. The Iewes did not admitte al men to the reading of scripture considering the great difficultie & high mysteries therin. Greg. Naz. li. primo theol. sua. Greg Naz. in apollogia et Hiero. in proœmio in Ezech.

The testimonie of S. Ambrose.

Scriptura diuina magnum mare est habens in se abissū sensuū profundorum &c. The holye scripture (sayeth he) is a great Sea hauing depnes without botom Ambr. lib. vii Epist. xliii.

of manye profounde senses.

*Two testimonies of Chrisostome.*

Nihil est in scriptura quod non multas sensuũ habet diuitias: neq; enim vel syllaba, vel apiculus est in sacris literis, in cuius profũdo non sit nobis quispiam magnus thesaurus. There is nothynge in scripture (sayeth he) but it cõteyneth great spiritual tresure thrugh the manifolde senses: there is neither syllable nor letter, wher in some great ryches is not hyd. O what difficultie is then in it? Can it then be turmoyled of al, as it must nedes be, being stil in thenglishe translation?

*Christ. hom. xxi. in Gene.*

Moreouer he sayeth. In sacris literis nihil est quod non ingẽtem thesaurum contineat modo scrutatorem habeat. At nõ cuiuis contingit

*Hom. xxi. & xxiiii. in Gene.*

git adire Corynthum: There is nothynge in scripture, but it cõteineth greate treasure, so that there be a diligẽt searcher. Howbeit, it is not for euerye one to searche furthe the secretes or difficulties.

*Diuers testimonies of S. Hiero.*

Scriptura tãtis obscuritatibus et futurorũ typis obuoluta est, vt quis interpretatione egeat. Est porta orientalis de qua verũ lumen exoritur, quę clausa est cõmuni populo & soli illi patet, qui habet clauẽm Dauid &c. Scripture is wrapped (sayeth he) in so great darknes, and figures of thynges to come, that it hath all nede of interpretation. It is the east gate (that Ezechiell speaketh of) whereout the true lyghte dothe spring, which is euer shut to the

*Hier. ad Algas. tom. iii.*

comen

common people, and is only ope to hym that hathe the keye of Dauid. &c.

Another testimonie of S. Hiero.

*Hier. de cano nicis epistolis*

Iacobus, Ioannes, Petrus, et Iudas, vij. Epistolas scripserunt succinctas et breues in verbis. sed longas in sententijs, ut rarus sit qui in earum lectione nõ cæcutiat. Apoca. Ioannis tot habet sacramenta quot verba. James, John, Peter, & Jude, (sayeth he) wrote vii. Epistles, quicke & briefe in wordes, but longe in sense, that few there be whiche doe not erre in readinge of them. Thapocalyps of saincte John, is as ful of mysteries as of wordes.

Another testimony of S. Hiero.

Fateor

Fateor me nunq̃ in diuinis volu-
minibus proprijs viribus credi-
disse, & ce. I confesse (sayeth he)
that I durst neuer credit mine
owne witte, in triyng the sense
of scripture, but euer searched
of other. &c. But what place of
scripture durste not our men in
these daies take in hād, and all
through thenglish trāslations?
Can they then well be suffered
any longer?

Hier. in prologo in Parali.

Yet another testimonie of S. Hier.

Totum quod legimus in scriptu-
ra nitet quidem & fulget in cor-
tice, sed dulcius in medulla est: qui
edere vult nucleum frangat nucē.
Reuela (inquit Dauid) oculos me-
os, & considerabo mirabilia de lege
tua. All that we rede in scripture
(sayeth he) doeth florish & shyne
in the

Hier. ad pauli num.

in the letter: but it is muche swe
ter in the spirituall sense. He the
that wyl eate the curnel let him
breake the shelle. And Dauid
sayed: Open thou mine eyes (O
lorde) geue thou me knowledge
& I shall vnderstande the won-
derfull mysteries of thy lawe.
Marke then hereby the harde-
nes of it.

*The testimonie of Cyrill.*

*Cyrill lib. v. in leuit.*

Ex hostijs quæ offeruntur & con-
ceduntur sacerdotibus, pars igni
traditur et sic deo offertur, ut scia-
mus q; nobis aliqua ex scriptura ap
prehendere et cognoscere concedi
tur: aliqua tamen sunt quæ deo re-
seruantur. &c. Of the sacrifices
of tholde lawe (sayeth he) parte
was geuen to the prestes, but

part

part was committed to the fire and so reserued to God. Wherby we maye vnderstande, that parte of Scripture is geuen to vs to apprehende and vnderstande, & parte is reserued onely to the knwledge of GOD, as appeareth mooze plainlye in the begynnynge of the seconde chapter.

*The testimonie of Damascene.*

Quædam in sacris literis quæ de deo traduntur sunt effabilia, quædam ineffabilia: quædam cognoscibilia & quædam incognoscibilia. *Damas. lib. 1. Capi. ii.*

Some thynges in scripture (sayth he) concerning God may be spoken, as that God did create the wozlde: some maye not be spoken, as thunitie of substaunce with trinitie of persons

sons, and the eternall generation of the sonne, which none can expresse sayeth Esay (Generationem eius quis enarrabit) some maye be knowen as that god is eternal, God is incorporeal, but som can not be knowen, as of the iudgementes of GOD. O what great depenes without botome

Esa.liii.

Rom.xi.

The testimonie of Erasmus.

Eras. in eccle siast. lib. iii. Sunt qui fortiter negant in canonicis libris vllam inesse obscuritatem, modo adsit peritia sermonis, et sanum iudicium. Quorum opinioni hactenus certe faueo, ut optarim esse verissimam: sed vna voce reclamant omnes ecclesiæ doctores: & in his ij quoque qui nec linguarum peritia, nec sano iudicio caruerunt. There be whiche denye (sayeth Erasmus)

any hardnesse to be in scripture, so that ryght iudgement, & learnynge in the tongues be not lacking. And surelye hytherto I haue so euer fauoured thys opinion (sayth he) that I haue wyshed it to be moste true: but all the doctours of the churche crie against it with one voyce: yea, euen they which neyther lacked good iudgement, nor conninge in the tongues.

Finally all thauncient holye writers affirme that nothynge is nowe cõmaunded in the new testamente, but the same (if ye loke throughly, as ye oughte to doe) was cõmaunded in tholde. Nec quicquam esse gestum quod non sit vel a Prophetis prædictum, vel typis adumbratum. And that there is nothynge done nowe in

the newe, but the same was ey-
ther spoken before by the Pro-
phetes, or els darklie shadowed
in figures. Oh what great hard-
nes then, & oft howe intricate,
shall we iudge euen here by to
be in scripture? Moreouer howe
many places be in scripture not
easie to be perceaued of the vn-
learned? As these of Paule: I
Collos. i. do fulfyll that whiche lacked in
Christes passiō &c. Worke youre
Phillip ii. saluation &c. Doe not these to
the simple seeme very blasphe
mie? With many hundred textes
as harde as these.

All thys nowe well conside-
red (concernynge the contentes
of thys firste chapiter) and with
indifferente eates hearde, and
euery thyng that is here spo ken
weyed to the bottome, doe you

(hauinge

(hauinge a godly zeale to Christes flocke) thinke it expedient, yea or tollerable for all lewde & wicked without restraynte to be iudges and arbitrers vpon scripture, as they wyll nedes be if it be in the vulgare tongue e.

The second Chapiter.

God would the scripture to be obscure, and the mysteries not to be plain to al mē.

GOd woulde hys secrettes so to be hid from the wycked and ignorant by tropes, figures, and other obscurities (leest lyke swyne they shoulde treade downe pearles) that yet sufficient lyghte myght be opened & showed to the studious,

learned, & godlye. Agayne God
woulde for our exercise, for our
labour (sayeth S. Austen) for
our studie, and diligéce, the my-
steries to be soughte furthe not
without great difficultye, that
they myghte appeare more pre-
cious beynge deare bought. Yea
and further then thys: the aun-
cient writers doe affirme that
neuer mā was hable to discusse
fullye all the mysteries of scrip-
ture, & that holye ghost woulde
them not fully to be perceaued,
as the tymes, the consummati-
on of the worlde &c. And the
middest of the seconde Chapter
of the ij. Epistle of Paule to the
Thessalonians (Tantū qui nunc
teneat &c. donec de medio fiat.
Whiche place saincte Augustine
playnlye confesseth that he doth
not

not vnderstande). The begynnynge of S. Johans Ghospell. Thappocalyps, the beginninge of Ezechiell aboute the wheles, and from the xl. chapter the descriptions and dimẽsions of the temple &c.

Eras. in Præf. in Matth.

Omitto quòd Christus quædã ita locutus est, ut tum quum diceret intelligi noluerit, quod genus est illud: Soluite templum hoc, & in triduo ædificabo illud. Rursum de emendo gladio, de fermento pharisæorum uitando. Porrò in eo sermone quo prædicit excidium urbis [illegible] finem huius mundi, & afflictiones omnes apostolis euenturas, ita miscet ac tẽperat sermonem Iesus, vt mihi uideatur

in the letter: but it is muche swe
ter in the spirituall sense. He the
that wyl eate the curnel let him
breake the shelle. And Dauid
sayed, Open thou mine eyes (O
lorde) geue thou me knowledge
& I shall vnderstande the won-
derfull mysteries of thy lawe.
Marke then hereby the harde-
nes of it.

The testimonie of Cyrill.

Cyrill lib. v.

Ex hostijs quæ offeruntur & con-
cedūtur sacerdotibus, pars igni
mactatur et sic deo offertur, ut scia-
mus & nobis aliqua ex scriptura ap
prehendere et cognoscere concedi
tur: aliqua tamen sunt quæ deo re-
seruantur. &c. Of the sacrifices
of tholde lawe (sayeth he) parte
was geuen to the prestes, but

part

part was committed to the fire and so reserued to God. Wherby we maye vnderstande, that parte of Scripture is geuen to vs to apprehende and vnderstande, & parte is reserued onely to the knwledge of GOD, as appeareth more plainlye in the begynnynge of the seconde chapter.

*The testimonie of Damascene.*

Quædam in sacris literis quæ de deo traduntur sunt effabilia, quædam ineffabilia: quædam cognoscibilia & quædam incognoscibilia. *Damas. lib. 1. Capi. 11.*

Some thynges in scripture (sayth he) concerning God may be spoken, as that God did create the worlde: some maye not be spoken, as thunitie of substaunce with trinitie of persons

sons, and the eternall generation of the sonne, which none can expresse sayeth Esay (Generationem eius quis enarrabit) some maye be knowen as that god is eternial, God is incorporeal, but som can not be knowen, as of the iudgementes of GOD. O what great depenes without botome

Esa. liii.

Rom. xi.

The testimonie of Erasmus.

Sunt qui fortiter negant in canonicis libris vllam inesse obscuritatem, modo adsit peritia sermonis, et sanū iudiciū. Quorū opinioni hactenus certe fauec, ut optarim esse verissimam: sed vna voce reclamant omnes ecclesiæ doctores: & in his ij quoq; qui nec linguarum peritia, nec sano iudicio caruerūt. There be whiche denye (sayeth Erasmus)

Eras. in eccle siast. lib. iii.

any hardnesse to be in scripture, so that ryght iudgement, & learnynge in the tongues be not lackynge. And surelye hitherto I haue so euer fauoured thys opinion (sayth he) that I haue wyshed it to be moste true: but all the doctours of the churche crie against it with one voyce: yea, euen they which neyther lacked good iudgement, nor conninge in the tongues.

Finally all thauncient holye writers affirme that nothynge is nowe cõmaunded in the new testamente, but the same (if ye loke thoughly, as ye oughte to doe) was cõmaunded in tholde. Nec quicquam esse gestum quod non sit vel a Prophetis prædictum, vel typis actum adumbratum. And that there is nothynge done nowe in

thē selues, but the same was ey-
ther spoken before by the Pro-
phetes, or els darkly shadowed
in figures. Oh what great hard-
nes then, & oft howe intricate,
shall we iudge euen here by to
be in scripture? Moreouer howe
many places be in scripture not
easie to be perceaued of the vn-
learned? As these of Paule: I
do fulfyll that whiche lacked in
Christes passiō &c. Worke youre
saluation &c. Do not these to
the simple seeme very blaspheme
With many hundred textes
as harde as these?

Collos. i.

Phillip ii.

All thys nowe well consider-
red (concernynge the contentes
of thys firste chapiter) and with
indifferente eares hearde, and
euery thyng that is here spoken
weyed to the bottome, doe you

(hauinge

chewinge a godly zeale to Chri-
stes flocke) thynke it expedient,
yea or tollerable for all lewde &
wicked without restraynte to
be iudges and arbitrers vpon
scripture, as they wyll neades be
if it be in the vulgare tongue?

learned, & godlye. Agayne God
woulde for our exercise, for our
labour (sayeth S. Austen) for
our studie, and diligẽce, the my-
steries to be soughte further not
without great difficultye, that
they myghte appeare more pre-
cious beynge deare bought. Yea
and further then thys: the an-
cient writers doe affirme that
neuer mã was able to discusse
fullye all the mysteries of scrip-
ture, & that holye ghost woulde
them not fully to be perceaued,
as the tymes, the consummati-
on of the worlde &c. And the
middest of the seconde Chapter
of the ij. Epistle of Paule to the
Thessalonians. (Tantũ qui tenet
teneat &c. donec de medio fiat.)
Whiche place saincte Augustine
playnlye confesseth that he doth
not

not vnderstande). The begynnynge of S. Johans Ghospell. Thappocalyps, the beginninge of Ezechiell aboute the wheles, and from the xl. chapter the descriptions and dimēsions of the temple &c.

Eras. in Præf. in Matth.

Omitto quòd Christus quædā ita locutus est, ut tum quum diceret intelligi noluerit, quod genus est illud: Soluite templum hoc, & in triduo ædificabo illud. Rursum de emendo gladio, de fermento pharisæorum vitando. Porrò in eo sermone quo prædicit excidium urbis Hierosolymitanæ, finem huius mundi, & afflictiones olim apostolis euenturas, ita miscet ac tēperat sermonem Iesus, vt mihi videatur

non solum apostolis, sed nobis etiã obscurus esse uoluisse. Sunt rursus loca quædam mea sententia prorsus inexplicabilia, quo nũ est de peccato in spiritum sanctum remittendo de die supremo, quem solus pater norit, etiam filio incõgnitum.

Chryste ofte so mingled hys cõmunication (sayeth Erasmus in the preface of Mathew) that I thynke hys wyll and pleasure was to be harde and obscure. Yea there be certen places as I iudge (sayeth he) not possible to be vnderstanded. And S. Austen, sayeth that God ordeyned suche obscuritie and hardenesse to be hydde in tropes and allegories, that the hygh mysteries myght more clearly shyne furth of cloudes and darkenesse.

Beside this, as the son beame



geueth

geneth more heate against glasse or plate, so doe ofte the mysteries of Scripture moore delite, and geue moore spiritual heate beyng searched and tryed furth of darke cloudes and thycke shadowes.

Finallye God thys ordeyned for that he woulde not man to be to busye in tryng above hys capacitie, as the two penye doctours haue euer been. Beatus homo qui sēper est pauidus. Blessed is he that euer kepeth a goodlye feare. Nolite aliū sapere nec sapere plusquā oportet. Be not to wyse in your owne eyes. Yea and the wyse manne sayed not without cause. Audita ne ne quaedam. Seke not aboue thy reach for thynke surelye that they whyche goe aboute to apprehende the

Pro.xxviii.

Ro.xi.xii.

Eccle.iii.

 hygh

hygh mysteries, do folowe as it were to ouertake their own shadowes: the faster they folowe, the faster it slippeth awaye. Marke also that it was not without hyghe mysterye, that
iiii. Esd. iiii. God reproued Esdras for searchyng to hyghe in hys secretes:
iiii Esd. xii. and in another place, bad hym open hys mysteries onely to the wyse. And agayne it was not without hyghe mysterye, that
Exod. xix. God woulde not suffer the people to ascende into the mounte,
Gene. xi. nor the wicked to builde vp the tower of Babilon so hyghe as they would. Thynke that hereby the ignoraunt multitude are taughte not to climbe to hyghe into Gods secretes and priuie mysteries. Remēbre also (I beseche you) howe Thisraelites
3. Exod. 34.

could

could not beholde Moyses face
for bryghtnes. And cõsider lyke
wyse, yf ỹ bee not hable to per-
ceyue how the aire weteth of all
elementes (as Aristotle witnes-
seth) is more moyste then ỹ wa-
ter, & the earthe more dzie then
the fyze: and cõsider also, if thou
canst not well loke vp to ỹ shy-
nyng of the sun with open eyes
but they wyl dasel (as S. Dio-
nyse Pauls disciple affirmeth)
& thou must hold vp thyne hãde
betweene thine eye and the sun:
how many hãdes then haddest
thou nede to holde vp, yf thou
shouldest behold the vnsearche-
able mysteries of the sunne of
ryghteousnes God hym selfe.
The shinnyng bemes of the hea
uẽly influences ỹ cãst not behold,
but as if were vnder a cloude.

1. Cor. iii.

Luke.viii Math.xi and, xiij. John.xv, Rom.xi and xvi Ephes.i, and vi. Col.i.& ii. Phil.iiii.

Marke wel, it was not without greate cause, that bothe Christ and Paule vse to speake of mysteries. As in Luke, Mat thew, & John. And in the Epistles to the Romaynes, to the Ephesians, to the Colossians, and Philippians.

Consider also wyth howe greate feare and reuerence the mysteries ought to be touched, yea and that onelye of the learned men. And ponder earnestlye with youre selfe howe Christ would hys mysteries to be opened but to fewe (mysterium est archanum vel secretum Dei consilium paucis cognitum, seu occultum Dei iudicium, & sacramentum) neythee to the wicked, nor yet to the infirme that be not able to weye them.

Yea

[illegible] that manye mysteries
he receyued in the Chutche of
Christ, which [illegible]
[illegible] as S. Basyl witnesseth.
[illegible] Dionysius
sayeth: Decentissimum est mysticis
scripturarum eloquijs sacram &
obstrusam [illegible] spiritualium ve-
ritatem archanis velamentis et sa-
cratissimis signis occultare. It is
most decent to hide the holye &
vnsearcheable veritie of ye hea-
uely sprites in the mystical spea
kynges of scripture with secret
coueringes & most holy signes.
And S. Augustine affirmeth,
that sacra scriptura obscuritas in
[illegible]
the [illegible] scripture
[illegible] brings [illegible] diuerse
[illegible]
This [illegible] we [illegible]

Dion. in cæl. hier. cap. iii.

Aug. lib. ii. de ciui. cap. xix

readers

readers do smallye passe vpon. Therefore it can not be chosen, but the Englishe translations whiche haue bern the occasion of most mischiefe must nedes be taken awaye.

## The thyrde chapter.

Sundrie causes whereof oftymes difficultie and greate hardenes in scripture doeth arise.

The causes whereof oftymes the great difficultie in scripture doeth aryse, are verye many: one is, for that ther be so many tropes, figures & darke sayinges in scripture. Another is, hardnes in scripture oft doeth aryse of the proprietie of the tongue, that euerye

rye tongue hath hys owne proper phrase not perfitlye to bee knowen beynge translated into another tongue.

A thyrde cause is, lacke of knowledge of the antiquitie: whych ofte causeth great hardnes, seyng it is not for euery mā to knowe the antiquitie: But only for them which be of great studie, wysdome, and learnyng in sundrie authours.

A fourth cause, that ofte one name is cōmon to diuerse: yea, & oft one hathe diuerse names.

A fifth cause, that one worde oft doeth signifie diuers thynges: or that one worde is ofte diuerslye taken: as thys worde lex, the lawe, is taken in one place for the sygures and ceremonies: In another for the threate-

threateninge of the lawe: in another for the wholle Byble: in another for tholde testament in another for the lawe of nature before the fal, & in another after the fall: in another for the lawe written: and in another for the lawe of the Ghospell.

Rom. iiii. Hæc Ori. lib. 3. in Ro. 3. in medio. et in eccle. Eras. lib. 4.

A vi. cause that repugnance oft appereth in scripture: as I and my father bee one, my father is greater the I: we iudge man to be iustified by fayth without the workes of the law, man is iustified by the workes of the law, and not by faythe only: be angry and offend not, euery one that is angry is worthy iudgement: be angry and offend not, let al indignation and angre be take frō you: I leaue my peace with you, I came not to bryng

John. x. xiiii

Rom. iii.

James. ii,

Ephes. iiii.

Psalm. iiii.

Math. v

John, xiiii

mathew. x

peace

peace but the sworde: go not to the heathen, goe into all places of the worlde: wyth suche lyke many hundreth places. mat, xxviii,

A vii. cause, that one thynge in scripture is oft diuersly told, as Stephans rehersall, Actes the vii. is not recited streight as it is in the Genesis. And sainct Luke Actes the ix. speakyng of Paules cõuersion telleth it not as Paule doth hym selfe, Actes the xxii. ann xxvi.

The viii. cause, that textes in the newe testament are recited furth of the olde, and not word by worde: as that of Motthew quoniam Nazereus vocabitur. He shalbe called a Nazarite. Yea, and somtimes furth of ẏ newe and yet not so to be founde: as that of the Actes: Christ sayed mathew, ii.

Beatius

Actes.xx. Beatius est dare q̄ accipere, It is more blessed to geue then to receyue.

The ix. cause, that ofte appeareth variaunce in the yeres and tymes, yea and that the diuersitie of the tymes ofte to them that be well learned causeth great confusion.

The x. cause, that textes many tymes which ought spiritually to be vnderstand, they take carnallye, and lykewyse they take the contrarye.

The xi. cause, that sometymes it appeareth to the sensual man not to be possible: as Oportet vos nasci denuo. Ye muste be borne agayne: Nisi efficiamini sicut paruuli, &c. Except ye be made lyke chyldren. &c. With be ty many moe suche lyke.

John.x.iii.

math.xviii.

The

The xii. cause, that ofte it semeth blynde and no profit in it: as that of the iudges: the trees went furthe to anoynte theym a kynge, yea and that of Deut. (yf S. Paule had not expounded it) thou shalte not muzzell the Ore that treadeth furthe the corne.

Jud. ix. Deut. xxv. 1. Cor. ix.

The xiii. cause, that ofte tymes the person that speketh is not euer well marked: As, † non quod volo bonum hoc ago, &c. That good that I woulde, doe I not: but the euyll whiche I would not, that do I. † Non est bonum, sumere panem filiorum et mittere canibus. It is not mete to take the childrens bread and to cast it to dogges. † Longe à salute mea verba delictorum meorum. The wordes of myne offenses

† *Paul. loquutus est in persona imperfecti hominis.*

† *Christus loquitur in Matthæo sub persona vulgaris Iudæi.*

† *Et in psa. loquitur sub persona coporis sui mystici.*

Rom. vii. Math. xv. Psal. xxi.

are farre from myne healthe.

Psal. lxviii. Delicta mea à te non sunt abscondita: Myne offenses are not hyd from the &c. Yea & beside thys oft in the Psalmes, in the Prophetes, in the ghospels, & other places moe also very harde (to the knowledge wherof the vnlearned by them selues can neuer attayne) the wordes be somtyme spoken as in person of the Prophet hym selfe, somtyme in person of God, sometyme of the aungel, sometyme of the deuyl, somtyme of man, sometyme of Christe as God, sometyme of Christe as man, sometyme as head of the church militãt, sometyme as head of the church triumphant, somtime as in the person of his sensual parties of his owne body, and somtyme in the

person

person of some particular parte of hys bodye mysticall. &c.

The xiiii. cause, that scripture ofte vseth thys terme all, where as some or parte be ment. Cum exaltatus fuero á terra omnia traham &c. When I am lyft vp from the earthe, I wyll draw al men vnto me. Omnes quæ sua sunt quærũt. All men seke theyr own and not the thinges that are Jesus Christes. Omnes declinauerunt etc. All haue declined. &c.

xiiii.

John. xiii.

Phil. ii.

Psalm. xiii.

The xv. cause, that one texte to the letter oft speaketh of one and yet meaneth another: as in the seuẽth chapter of the second boke of ỹ kynges to the letter God speaketh of Salomõ: & yet S. Paule to the Hebrewes the fyrst, turneth it to Christ.

xv.

The xvi. cause, that mysteries ofte behydde in the letter, as in the stone, in the serpent, in Jonas in Sara and Agar, in the floode, in Isaac, &c.

The xvii. cause, that ofte yt ye marke but onely the letter, it semeth but very trifles: as to forbydde a vesture of lynnen and wollen, or to forbid to plow with an oxe & an asse together, yea and in Job: Deo quis resistet sub quo curuãtur qui portãt orbẽ? Who is able to resist god, vnder whome they do bend, which vpholde the world? And in Deuter. Non seres diuerso semine. &c. Thou shalt not sowe thy vyneyarde with diuerse sedes, &c.

Deut. xxii. Job. ix.

Deut. xxii.

The xviii. cause, that ofte yf one marke ỹ only letter, it appereth but fleshly, as. Læua eius sub capite

Cant. ii. and. viii.

capite meo, et dextra illius ãplexabitur me. Hys left hand lyeth vnder my head, and hys right hãde embraceth me. In lectulo meo quæsiui quem diligit anima mea. Cant. iii.
In my bed I sought whom I doe loue. Quàm pulchra es amica mea, &c. absq; eo quod intrinsecus latet: Oh how fayre art thou my loue, &c. beside that which lyeth hydde within. Cant iiii.

The xix. cause, that thei marke not (and in deede it is not for euery man to marke) what things were geuen but for a tyme to continew, and what for euer: As the worckynge of myracles was geuen but for a tyme (as S. Austen in hys dayes did witnesse, saying: he that then wold loke for a myracle, was a myracle to the world hym selfe.) And Mar. xvi. *Aguſt. de vera religione ca. 25. Et lib. 18. ca. 46 de ciuita. dei.*

Actes, xv. that of the Actes, to abſteyne from that whiche was offered to Idois, to abſteyne frō bloud, and from ſtraungled.

The xx. cauſe, that ſcripture is full of diuerſe and ſundrye ſenſes. It is the booke written (as it is in the Apocalyps) both withyn and without, in the ſpirit and in the letter: within by the ſpirituall meanyng, without by the ſenſe of the letter: within bycauſe it pʳomyſeth inuiſible thynges, without, foʳ that it diſpoſeth the viſible thiges: within, becauſe it moueth to deſyʳe heauenly thynges, without, foʳ that it teacheth woʳldlye thynges to be contemned.

Apocalyp. b

The thirde chapter.

The

SEing the letter doth kyl (as S. Paule ſaith) and that diuerſe wayes, the ignorannt people oughte to bee ſore aferde to couete after that whiche cauſeth preſent deathe. How be it mās nature is ſuche euer to deſire that which is forbyd. Neuertheleſſe for as muche as the letter doth kyll, and that ſūdry wayes, and that the rude ſimple, and vnlearned (yea ofttymes the proud, arrogant, and captious) be euer redye to take rather that whiche ſhall hurte then that which shal helpe, shal the Scripture then be ſo lefte, that the leuyng of it maye be occaſion of ſpirituall death to the

*Nitimur in uetitum ſemper cupimus q̄, negata.*

multitude: God forbyde: It ought in no wyse to be suffered.

i. The letter euer doeth kylle when a mysterie is to be vnderstande (and yet not of the rude to be pyked further, and therfore not to be had in English) where the reders wyll sticke styl to the bare wordes, as the Iewes did

Deut.xxii beyng prohibited to plow with oxe and asse together (whyche was ment, that Iudaisme and Christianisme could not be ioyned in one, nor that a christian coulde serue bothe God & the world): And as some haue done in the ghospel (saith S. Augu.)

Luc.xxii. with these textes: Selle youre coate and bye a sworde, &c. I

Galath.i. neyther receyued nor lerned the ghospel of man (denyyng therby Christ to be man). And as the

Anabaptistes

Anabaptistes play with that of Mathew: thou shalt not sweare at all, with many textes in lyke maner wrasted. Math.v.

The letter doeth kylle in all places, where as the holy ghost dyd meane a mystery after any facion, and yet the reader wyll not take it. (Yea oft he can not take it, and therefore not mete to bee Judge in the matter hauyng it in Englysh) after the example of the Jewes, which stycke at the letter in these textes: the Adder and Dragon thou shalt treade vnder thy fete. &c. Psalm.c. The wolfe and the lambe shall feede together. &c. Esay.xi. Eleuabitur mons domus domini super omnes colles &c, et sedebit super solium Dauid, &c, Et ponet super caput eius coronã de lapide precioso, &c. Esay.ii. Esay ix. Psalm.xx.

The hylle where the houſe of God ſhalbe buylded ſhalbe exal ted aboue al hilles. &c. He ſhall ſyt vpon the ſeate of Dauid. &c. He ſhall ſet a crowne of golde and pꝛecious ſtones vppon hys head &c. where as theſe textes and many moe were only to be vnderſtande of Chriſte and of his comming, though they dyd not ſo appeare then, noꝛ yet do to the carnall.

iii. The letter doeth kyll, as oft as the ſcripture meaneth anye other thynge then the woꝛdes doe ſounde as. Comedite amici mei et inebriamini. &ce, inebria- mini & vomite. &ce. Eate my frendes and bee dꝛonken. &c. Dꝛinke and be dꝛoken, ſpewe and fal, &c. And that of the ghoſ pel, when thou haſt a blowe on the

Cant. v.
Hier. xxv.
Math. v.

the one cheke, tourne the other: which neither Chriſt nor Paule dyd fulfyll, as appeareth in the ghoſpel & in the Actes. Therefore it is Hyperbole diſſuading from reuengement. John, xviii, Actes, xxiii,

The letter doeth kyll yf time bee not obſerued as appeareth in the ſacrifices, figures, and prophecies. &c. iiii.

The letter doeth kylle the Jewe, which yet doeth affirme the obſeruation of the lawe. v.

The letter doeeh kylle the Jewe which doeth ſticke onely to the letter of the law, and wil not know that al was written for vs, that al hath chaunced to them in figure, but wyll ſtycke ſtyll to theyr ſacrifice, circumciſion, choyſe of meates, cleane and vncleane, &c. And wyll not vi. Rom. xv. 1. Cor. x.

fynde

fynde furthe Christ there.

vii. The letter ofte doeth kylle, where men take examples to fo low, that be not to be folowed, but rather to be merueyled at: as Phinees a priuate personne praysed in Scripture for man-slaughter: Daniel a priuat per son reprehēded the iudges: and Samuel dyd kyl Agag. More-ouer the exāple of holy Sāpson (nūbred in catalogo sāctorū) for kyllyng hym selfe: & so likewyse of thē which wold go kyl them selues willingly, because Christ sayd: he that loseth his lyfe shal saue it. These exāples I saye, & many mo are not to be folowed. How be it, be al our english rea ders so discrete that none of thē playe as mad partes as these, taking occasion at their english

Num.xxv.

Dan.xiii.

1.Reg.xv

Iud.xvi.

Byble:

Byble? Haue not we as euyll now (though not wholly in the same hereſyes) as euer were from the beginning: eyther Simon magus, Marcion, Valẽtinus, Cherinthus, Cherdõ, Hermogenes, Montanus, Tatianus, Porphyrius, Nouatus, Arrius, Aetius, Eunomius, Photinus, Donatus, Manicheus, Pelagius, Wyclyffe, Huſſe, Swynglius, Oecolãpadius, or Luther? Yes truely. But euẽ as at al times god hath ſent catholike fathers to ouerthrowe thẽ, ſo doeth he nowe in oure dayes. Praiſed therfore, & glorified be his name for euer & euer, which after he had greuouſly ſcourged vs with errors & hereſies a lõg ſeaſon & manye yeres, fyrſt ſent Mary our bleſſed Queene ioy-

nyng

nyng with her our moſt godlye kynge Philip (whoſe reygnes together, in ioye, vertue, and honour, Jeſus longe preſerue and proſper) and ſence then by their meanes beynge inſpired by the holy ghoſt, hath ſent oure hygh Prelate of noble bloud my lord Cardinals grace, Legate from the Popes holynes (as for my Lorde Chauncelour, my lord of London, with many other inferiours, which ſtyl watch & trauel moſt godly, I ſpeake not of) to reduce vs into the vnitie, & to brynge vs agayne into Noes shyp, whiche haue lyen a greate tyme in the mayne ſea lyke to be drowned and almoſt in diſpaire of recouerie into the ſhip agayn.

1. Peter. iii. Al furthe of Noes ſhyp did then perish, & ſo doe now al furth of peters ſhyppe the catholyke churche. *Hæc Cypria. et Auguſt.*

The letter doeth kylle all theym that flee from the letter

to

to imaginacion of theyr owne, where the letter must nedes be taken as it lyeth. And thus the testimonie of the true meanyng of the letter doeth kylle all oure sacramentaries, whiche denye Christes naturall and reall body in the sacrament of the altar he sayinge it is the same bodye that honge vpon the Crosse, but they wyll set Christe to schole, and say he would haue sayde, it had bene but a fygure &c. Hath not the englische Byble brought many to this heresye: both many that haue been burnt, and many mo yet alyue in theyr bodyes but dead in theyr soules: Was not Ione of Kent thus kylled with the letter, phantastically e fleyng from it, and not takynge Verbum caro factum est: aryght: Iohn.1.

But

But denying thereby Christes trewe humanitie: Also dyd not the letter thus kyll the late Arrian (cōuinced by a lerned yong man named maister Proctour) which fondly fled frō the trewe letter: Ego et pater vnum sumus.

John. x. I and my father are bothe one? So that betwene hym and Jone of Kent Christ shoulde be nothynge, neyther verye God, nor verye man.

ix. The letter doeth kylle the fleshly libertines, which gather that the ghospell is so free that they maye doe what they wyll: Where as in deede nowe in the new lawe lesse libertie is geuen to synne: and the more perfite the ghospell is, the more hard it is: and it is not light to the carnall man, but to hym whyche

through

thzoughe charitie and a lyuelye
fayeth wyllyngly doeth all that
the lawe commaũded, aſcribing
all goodnes euer to God.
The letter doeth kyll al ſuch r.
as only doe ſtycke to the gram-
maticall ſenſe (which Paule cal
leth the letter) wher they ought
not ſo to do. And thus the let-
ter doth kyll the Anabaptiſtes,
which readyng in Peter: Sub-
mitte your ſelues euery one, one
to an other (1. Peter v.) and in
Romains. xii. in geuynge ho-
nour, and reuerence let euerye
one preuent other. &c. did ſaye
that there ought amõg chriſtiã
men to be no ſecular powers:
but all ſhoulde be equall. Which
two places of Peter and Paule
are onely ment of humility, and
not of rule or ſuperiorytye &c.

Also thus the letter doeth kyll a secte of heretikes called Anthropomorphitæ, whiche readinge in the Genesis, that God sayed, let vs make man to oure owne image: & readynge also in sundrye places bodily membres attribute to God, doe boldelye saye that the Godhead is corporall: Readynge also, that he sayed: Pœnitet me fecisse hominem: It repenteth me that I made manne, ascribed to hym mans affections: and readyng that he sayd e: Descendam & videbo. &c. I wyll go downe and see. &c. Did impute ignorannce vnto him. Lykewyse it kylleth the secte of Euchitas, whiche continuallye vse to praye wyth mouthe, because Chryste and Paule bad praye styll. And it kylleth

Gene. i.

Gene. vi.

Gene. xviii.

Luc. xiii. i. Thes. v.

kylleth thus another sorte, that cutte and mangle them selues, readynge in the ghospel, plucke out thine eye, cut of thyne hand, mortifye your membres vpon the earth &c. Blessed is he that geldeth hym selfe &c. And another sorte the letter here doeth kyl, he that hateth not father & mother &c. Caste hote coles on your enemies head &c. He shall baptise you with the holy ghost and fyre. Yea and thus it killeth the Pharisees whiche superstitiously doe wryte the commaundementes in the hemes of theyr garmentes, in scrolles, on postes &c. because God had kepe them in theyr heartes, and talke of theym euenynge and morynnge &c. They dyd not marke that God ment nothyng els by

Mat. xviii.
Coll. iii.
Matth. xix.
Luc. xiiii.
Rom. xii.
Matth. i.
Deut. vi.

that phrase of speakyng, but only a vehement studie and desire to obserue the lawe. Haue not oure Englyshe men (namely in the cytie of London) had nowe of late lyke Jewish affeccion in settynge vp writynges on the Churche walles and pyllers, euer falsely wrastyng the awrie and applyenge them to an euyll purpose: And thus they painted vp the textes of the newe testament vpon theyr walles: which onelye doe serue agaynste the Jewyshe fastes to blynde and deceyue the symple sorte therewith, as thoughe they had been spoken against our holy Vigils and fastinges. These textes I
Math.xv. meane & suche like: That which
entreth into the mouthe doeth
1.Cor.x. not defile &c. Bie al that cõmeth
into

into the shābles &c. All thynges be cleane vnto the that be cleane &c. Ye that do not eate misiudge not them whiche eate: with manye mo. And lykewise they sette vp their textes wickedlye applyed bothe againste the blessed Sacrament of the Altar and other holy sacramentes, and also againste oure holye father the Pope. Of suche damnable applications of scriptures manye churches were ful. But I wold haue wished that in stede of these they woulde haue set vp that of s. Peter (which I recited euen nowe) my derely beloued brother Paule, wrote manye thinges harde, which the people did wrast as they did other scriptures to their condemnation. Tit. i. Rom. xiiii. ii. Pet. iii.

The letter doeth kyll beynge xi

read and not truely vnderstād, or truelye vnderstande and not obserued.

xii. The letter is counted to kyll for that it forbyddeth synne, and by occasion therof augmenteth the desyre, or els for that it is a witnes against vs.

xiii. The letter doeth kylle, for that it dysclooseth oure synne: Rom. vii. Concupiscentiam nescirem esse peccatum &c. I had not knowen that concupiscence or lust hadde been synne, if the lawe had not sayed, thou shalte not couet or luste &c.

xiiii. The letter doeth kyll, as ofte as ye take or applye anye texte contrary to the true meanynge of the holye ghost.

xv. Finallye the letter doeth kyll all theym that searche aboue

theyr

their reache in Gods mysteries (as I feare many haue done in these yeres past:) one desyred to folowe Chryste, and was not permitted: Another commaunded to folowe and yet not desyrynge: Yea and Paule greatlye resistyng was drawen in maner by compulsion. Consilia dei occulta: Gods coũsels are vnsearchable. But in these miserable yeres nowe past what mysterye is so harde that the ignoraunte with the Byble in englishe durst not set vpon, yea and saye they vnderstode it, al was but lyght? Thei desyred no declaratiõ, but their owne, euyn in the hyghest mysteries: where as the prophet teacheth that the declaryng or expoundynge of Gods woorde doeth gyue lyghte and vnder-

Luc. ix.

Matth. viii.

Actes. ix.

*Declaratio sermonũ tuorum illuminat & intellectũ dat paruulis. Psal. Cxviii.*

standyng to the yonglinges and ignoraunt: And God thretneth that (Prou. xxv). Scrutator maiestatis opprimetur à gloria: The searcher to hyghe in hys mysteries shalbe thruste frome hys glorie: whiche thynge causeth the Prophet to saye: . Neq; ambulaui in magnis, neq; in mirabilibus super me: I haue not walked to highe in great mysteries nor wōders aboue my reache. But alas experience doeth showe that oure men through hauyng the Bible in Englishe haue walked farre aboue theyr reache, beynge sondry wayes kylde and vtterlye poysoned with the letter of the englishe Byble. Therefore for Jesus sake, let it kyll no moo.

Psal. cxxx.

The. v. Chapitre.

The

*The best meanes to vnderstande the Scriptures by.*

PRius amemus sacras literas q̃ discamus, idq; certo persuasum habeamus, in illis nil esse neq; falsum neq; leue, aut humana mente scriptum: sed omnia plena cœlestis Philosophiæ dignaq; sancto spiritu, quacũq; specie sese offerant, si vt oportet intelligãtur. *hæc Aug. de vtili. cred. ca. 6.*

By cause there is suche great difficultie and hardnes in scripture, and because the letter doeth kyll manye wayes, I thinke nothing can be told more nedeful, then to shewe playnlye howe we maye best come to the true knowledge of the Scripture. And therfore here note wel that sundry and diuers thinges be required to obteyne the true *i. Tripa. i.*

vnderstandyng and meaning of Scripture by.

i. One is, by discrete and godly conferrynge place to place, and Scripture to Scripture. And this affirmeth S. Aug. sayinge: the beste interpretation is to expounde one place of Scripture by an other more manifest.

*Aug. lib. iii. de doct. cap. 26.*

ii. An other is, by considerynge the time, the men, with other circumstances, as how, where, and when they were wrytten.

iii. An other is, by searching diligently the processe both before and after.

iiii. An other is, by dayly exercise searchyng, and askyng the counsell and iudgement of other learned men.

b. An other is, by feruen prayer and pure deuotion with an humble

humble hart and ſimple ſpirite, knowyng that GOD withſtandeth the proude, and alſo that conninge maketh to ſwell in arrogancy, if grace be wanting. Wherefore Origen ſayeth that bothe great ſtudye and feruente prayour be requyred to obtayn the true intellection of Scripture by. And ſ. Aug. witneſſeth that the holy ſpirite openeth the meaning of Scripture onely to the ſtudious, diligent, & deuout, and to ſuche as haue a firme beleif in the articles of the Catholike fayeth receyued. Iaco. iiii. 1. Cor. viii. Homil. xii. in xxxiii. Exod. Qu. 91. noui & vete. teſta.

And an other is, by ouerſeing the olde and aunciente wryters Iudgementes vpon ſcripture, & by conferring their expoſitiõs togeither. And for lacke hereof Neſtorius did erre. vi. Lib. xii. Tripa. cap. iiii.

Hereby

Hereby plainly appereth that with the Englische Byble alone (though it were truelye translated) man coulde not be brought fully into the true meanynge of Gods worde. But we se & well perceaue, that thoulandes haue ben brought from the true meaning of Gods woorde throughe the Englische Byble: therefore it ought no lēger to be permitted. It hathe kylde to many soules alredye, GOD beest knoweth: whome I beseche sende a spedye redresse.

## The vi. Chapter.

### Scripture ought not to be in the vulgare tonge, that al men without restraint may rede it.

## Fyftye probations of this assertion.

### The first probation.

I Neuer harde nor red that GOD would hys people to haue the boke amonge themselues to towse or type at their pleasure. GOD gaue the boke to Hieremye and bad him rede to the people that which he had written. GOD bad Esaye take the booke to hym for the same pourpose: Yea and it was not without great mysterie that God bad Ezechiel fyrst eate the boke, and then rede it in the audience of all the people. Agayne Moyses gaue the booke to the Leuites to kepe and rede to the people: and in kynge Iosaphattes tyme the prestes & Leuites dyd

Hier. xxxvi.

Esay. viii.

Ezech. iii.

Deu. xxxi.

iiii. Re. xvii.

did reade the booke and teache the people: like as did also afterwarde Elchias the prieſt & Sapha the Scribe. Eſdras did ſundry times take the boke & reade it to the people, they diligentlye hearynge him. And Baruch the Prophet redde the booke to the kyng and to the people, they geuing eare vnto him: Yea & chriſt our maiſter toke the boke of the Prophet for this cauſe, and red & expounded to the people. But his doing herein was for our example. Wherby we maye eaſely learne, that al people ſhould not haue ỹ ſcriptures in their owne handlinges at their pleaſure, as they haue had theſe doſen, or xvi yeres paſte to their vtter ſpirituall deſtruction.

iiii. Me. xxii. ii. pa. xxxiiii. ii. Eſd. viii. and. xiii. iii. Eſd. ix. Bar. i. Hie. xxxvi. Luc. iiii.

The ſeconde Probation.

God

God sente Jonas to preache to Ninive: he sente not a booke writte to euery one of the Niniutes to reade them selues. God sayed by Hieremy (speakinge of the tyme of the ghospel) that the time shoulde come he wold write his lawe in ỹ hartes of his peple: So that the writting of tholde lawe in tables of ston (signifieng the stony hartes of the Jewes) is not to be reioyced at, but rather to be lamẽted & to be ashamed of, knowinge that Scripture was only writte for synne, els neuer had ben written, but only in the heart of mã. It was three thousande yeres after the creation of the world before the olde lawe was written: and yet then only writte for wickednes and synne. It was also a longe space

Jon. i. & iii.

Hier. xxxi.

space after the ascension before the new Testament was writ-ten, some parte at one tyme and some at an other, and yet euery part onely writen for tyme and scilme: so that the simple ignorauut people, this well consider-red, ought not to be so desyrous of the scripture writen, as they oughte to be desyrous to heare the true meanynge of scripture: for that onlye is the Scripture and the Ghospell of Chrift. For sayeth S. Hierom. Euangelium non est in scriptura, sed in sensu: non in superficie, sed in medulla: non in sermonum folijs, sed in ra-dice rationis. The ghospel is not in the writyng, but in the sense: it is not in the outwarde appe-raunce, but in the inwarde mea nynge: it is not in the leaues of

the

the bokes, but in the ghostly vnderstandyng. And further herein yet to speake: Christe neuer bad go write his ghospel or holye worde, but bad preache it. Then if thou haste an humble heart, and canst but reade the englyshe Bible, thinke thou must haue it taught thee, and not to take it thy selfe.

Saye as the Eunuche dyd to Philip: howe can I vnderstand it except I be taught? Remēber well that Christ did preache oft to the people, but he wrote nothyng vnto them: And he sent hys disciples & bad them preach hys ghospell, but he bad them not write at all. That whiche ye haue harde (sayeth he) in secrete places shalbe preached on the toppes of the houses: he said

Actes. viii.

Matth. iiii.

Mark. i.
Luc. viii.
Matth. x.
and. xxviii.
Mar. vi. iii
xv.
Luc. ix. xxiiii
Luc. xii.

not, it shalbe wrytten in youre churches (as it hathe been Jewishly vsed on late here in Englande) nor written in Bybles to be reade of euerye one in hys mother tongue, and set vp for that purpose in euery Churche.

ii. Pet. i. Peter sayeth the holye fathers did speake Gods worde by the holye ghoste: he telleth nothinge

Mat. xxvi. of writynge it. Christ where he spake of the memoriall of Mary Magdalene, sated: whersoeuer thys Ghospell shalbe preached. &c. He sayed not: wheresoeuer thys Ghospell shalbe writ-

Marki. ten. Johan Baptist preached

Luc. iii. muche, but where did he either wryte, or commaunde to be writ-

Mat. xxviii. ten: Christe ofte promysed that hys Ghospell shoulde bee

Mar. vi. preached in all the worlde:

Luc. x.

And

And therefore sent furthe both the Apostles, and the lxxii. disciples, and all godly preachers euer since (so that none canne preache excepte he be sent.) But in no place we reade that he bad go write his ghospel. I can not then but meruayle that men to their owne confusion are so desierous to haue the scripture in their mother tongue. O howe oft speaketh Paule, and S. Peter also of preachinge the Ghospell? In the Epistle to the Romaynes, in either Epistle to the Corinthians, to the Galathians, to the Ephesians, to the Phillippians, to the Colossiãs, to the Thessalonians, to Tymothe, and in Thactes. And S. Peter also bothe in hys first Epistle & also thrise in thactes

Rom. x.

Rom. x. xv.
i. Cor. ix. xv.
ii. Cor. i. xi.
Gal. i. iiii. v
Ephes. ii.
Col. i.
i. Thes. ii.
i. Tim. i. iii
ii. Tim. iiii.

Act.ix.xv xx
i.Pet.iii.iiii
Act.v.x. xv.
Luc.x.
Matth.vii.
Luc.xi.
Actes.x.
Actes.xix.

Besides thys, Martha is prayſed in the Ghoſpell for hearyng Chriſtes worde taughte: and Chriſt in his ſermō in the mōut ſaieth, he that heareth my word and doeth it (not he that readeth it or writeth it) ſhalbe likened to the wyſe man buyldynge vpon the rocke &c. And agayne blessed be they that heare Gods worde and kepe it: and as it is in the Actes when Peter preached, the holy ghoſt fell vpon all that harde him: yea and they of Aſia were praiſed for hearynge Gods word. But wher (I pray you) haue you of writynge it for all menne to reade? Howe be it the onelye drifte (as I thynke) of all ſuche as obſtinatly ſtycke to haue the ſcripture in writyng in the bulgar tongue, is therby

to

to be Iudges of the sense of scripture theym selues, contrarye to the vniuersall churche of Christ. But therfore it may not be suffered,

The thirde probation.

THroughe the damnable libertie of hauynge it in the vulgar tongue haue not all holye mysteries been despised: Haue they not therby vtterly condemned all that hathe not been expressed in the letter of their Englyshe Byble: Haue they not made vs worse hereby then the Iewes: To take all mysteries from vs excepte they be expressed in theyr Englyshe: The Iewes durst not expresse the hyghe name of God Iehoua,

But what mysterie durste not our men medle withall: Yea reason, turne and tosse at their pleasure? The Jewes had Cabala their tradition left among them by Moyses without wrytinge, receyued as it were by hande from generation to generation, concernynge the mysticall sense included in the wordes of scripture: But through this damnable heresye our men haue whollye condemned all that is not expressed in the letter of theyr Englishe. And yet saint Johan sayed, I had manye thynges to write vnto you, neuerthelesse, I would not write with paper and ynke, but I truste to come and speake with you mouthe to mouthe. yea and S. Augustine sayeth: Quæ non sunt scripta sed tradita

*Cabala, i. audita, tradita vel recepta.*

*Epist. 11.*

*Aug. ad Ianu.*

tradita cuſtodimus, quæ toto terrarum orbe obſeruantur: we kepe and obſerue not onelye ſuche thynges as be wꝛitten, but alſo traditions not wꝛitten, whiche bee obſerued in all places of chꝛiſtendome. Agayne, if ye wyl nothing to be Gods wꝛorde, but that whiche is expꝛeſſed in the letter wꝛitten, what ſay ye then to Moyſes? Were not the wꝛordes of God ſpoken to him gods wꝛord till they were wꝛittē? Yea what ſay ye to Chꝛiſt him ſelfe? Were not the wꝛordes of GOD ſpoken by hym to the Apoſtels Gods wꝛord tyl they were wꝛitten? He in ſaying to Peter; bleſſed art thou Symon, foꝛ ꝓ fleſh & the bloud did not reuele oꝛ ope this vnto the, but the ſpirite of my father, declareth ꝣ, that high Matth. xvi.

mysterie came into S. Peters heart (as to the prince of Thappostles) onely by secrete inspiration, and not by the woorde wrytten. And so doeth lykewyse thys, that neyther Euangelist nor Apostle did euer by wryting sende the faieth to anye nation, but where they were fyrste informed by preachyng. For faith
Rom.x. commeth by hearynge (sayeth Paule) and not by wrytynge.
Furthermore, Paule bad the
ii.Thes.ii. Thessalonians kepe the traditions whiche he had geuen them by mouthe: because the wordes that he spake to the people by mouthe, oure Lorde had tolde them him for them and their instruction. And for this he sayeth
i.Cor.xi. to the Corinthes, that concernynge the sacramente of the

Altar

Altar, he had shewed them the matter and the maner also by mouth, as our lord had him self taught it to hym. But nowe yf S. Paule which came after the other apostles cõmaundeth his traditions geuen by mouthe, to be obserued and kept: Shal we not iudge the same of all the other Apostles: Be all thynges thẽ written in the Bible, which we ought to beleue or obserue: I thynke nay. Let vs see what Origene sayeth: In ecclesiasticis (inquit) obseruationibus sunt non nulla, quæ omnibus facere necesse est, nec tamen ratio eorũ omnibus patet. Nam quód (verbi gratia) genua flectimus orantes, et quód ad orientem conuersi orationem fundimus, non facile puto cuiquam ratione compertum. Sed et Euchari- *Orig. homil. 7. de Num.*

 stiæ,

ſtiæ, ſeu percipiendæ, ſeu quo ritu geritur, explicandæ: vel eorũ quæ geruntur in Baptiſmo, verborum, geſtorum, ordinũ, interrogationũ, et reſponſionum, quis facile rationem explicabit? Et tamen hæc omnia à Chriſto et filijs eius apoſtolis tradita et obſeruata ſuſcepimus etc.

There be many thynges in the obſeruaunces of the Churche, which of neceſſitie we muſt do, and yet al men ſee not the cauſe why we do them. As (by example) when we do pray kneelyng, or that we pray turnyng to the Eaſt: I thinke the reaſon hereof all men do not perceyue. Of the rites alſo which be obſerued and vſed aboute the ſacrament of the altar, or aboute the ſacramẽt of baptiſme, who can ſhew the reaſon fully of al ỹ wordes, geſtures,

gestures, orders, questions, and aunswers there vsed: And yet all these wee haue receyued of Christ and hys apostles. Thus muche sayeth Origene.

And here marke I beseech you of Origenes wordes (which was liuyng within .lxxx. yeres after saint John the Euãgelist) that many such traditions were left by Christ & his Apostles, which bee not in the Byble expressed, and yet to bee obserued of all faythful Catholyke people.

Here also a briefe extracte of holye Basyl concernynge thys matter. Consecramus aquam baptismatis et oleum unctionis ex quibus scriptis? Nonne à tacita secretaq; traditione? Ipsam quoq; olei inunctionẽ, & ter immergi hominẽ, & renunciare Sathanæ ac angelis

*Lib. de spiritu sãcto. cap xxvii.*

lis eius ex qua scriptura habemus? Et paulò post. Nam quæ nec intueri fas est non initiatis, qui conueniebat horum doctrinam publicitus circumferri scripto? Aut quid tandem sibi voluit magnus ille Moses, qui non omnia quæ erant in templo passus sit omnibus esse peruia, sed prophanos extra sacros cancellos statuit? Atq; unum ex omnibus selectum in adyta recepit, ac nę id quidem semper, sed vno tantum die quotannis: et huius diei certam horam qua fas esset ingredi, pręstituit, quo propter nouitatem & insuetudinem, cum stupore intuerentur sancta sanctorum: probe sciens res vsu tritas & vndecunq; parabiles, expositas esse contemptui &c. Ad eundem profecto modum & qui in primordijs ecclesiæ certos ritus prę-

scripserunt,

scripserunt apostoli & patres in occulto silentioq; mysteriis sua seruauere dignitate &c. Hæc est ratio cur quædam citra scriptum tradita sunt, ne dogmatu cognitio propter assuetudinem vulgo veniret in contemptum. By what scriptures (sayeth S. Basyll) doe we halow the Fonte or consecrate the holye oyle? Is it not obserued for a styll and secrete tradition? The annoyntynge with the holye oyle, the dyppynge of the chylde thryse in the water, and the renouncynge of the deuyl & his angels, by what scripture do we thys? Howe coulde those mysteries be published by scripture or writing, which the symple, rude & prophane, ought not to medle wyth? What dyd Moyses meane, when he wold

not

not ſuffer all menne to medle with the ſecretes in the temple, but cauſed the leude and vnlearned to ſtande wythout: And dyd permitte onelye one to entre into the ſecrete and holye place yerelye, and that but one daye in the yeare, yea and but onelye at one tyme in the daye: Thys he dyd, that wyth reuerence they ſhuld behold the holye thynges, well knowynge that the common vſyng of thinges ofte cauſeth them to be had in contempte. And after the ſame maner the Apoſtles and fathers whiche dyd appoynte certayne rytes in the primatiue churche, dyd euer in great ſecrete ſie and ſilence kepe the holy myſteries, hyghlye reuerencynge the dignitie therof. And this is

the

the cause (sayeth he) that many thynges were leaft to vs with out scripture, least els perhaps the knowledge and the vsynge of them amonge the common people myght bzynge them into contempte. This in effect saieth Basyll in the wozdes befoze recited.

Beside this what they wyl say to manye thynges moe not expzessed in Scripture, and yet vnder the payne of damnation to be beleued I can not tell: as to the baptym of infantes: the iii. persons in Trinitie to be of equal power and of one essence, that God the father is ingenitus not begot, the pzocedyng of the holy ghost from the father & the sonne: the deitie & equalitie of the holye ghost with the father

and

and the Sonne: the obseruyng of the Sonday: the order of our Crede: the continuaunce the virginitie of our Lady: that she is Theotocos mater dei, the mother of god: the receyuing of the Sacrament of thalter fastyng: the mixtyng water wyth wyne in the chalice: the sonne to bee consubstantial with the father: that Christes soule descēded into hel: the makinge of the signe of ỹ Crosse: The numbre of the Sacramentes: that there be ii. natures in Christ knitte together in vnitate diuine suppositi: & that soules departynge hence streyght wayes haue the fruitiō of the deitie: and that men and women haue power to minister the sacrament of Baptisme. It is not expressed in scripture neither

ther by commaundement, counsell, licence, or example.

And here now to speake somthynge further of two of these nowe recited, that is to saye of the Sabothe, and of mixtinge water with wyne in the chalice: and firste concernynge the Saboth. Albeit the matter of the precepte be mozall and the daye legall, so that it myght be chaūged: yet the church would neuer haue done that, without special ordinaunce of God being made iudge in the cause. And likewise it is to be sayde of mixtinge water with wyne in the chalice.

The Ghospel speaketh of wyne onelye tourned into Christes precious bloude, who durst then mixte water therwithe? But the churche is so assured of Goddes

pleasure therein without anye scripture, that they dare not onlye put in water, but also dare not leaue it out. And whereby knewe the church these thinges, but by Christe and hys holy Apostles, whiche taught in their time? And so in these thynges and manye other moe wente it furthe from age to age continuinge in the churche tyll thys daye, begonne by Christe in the beginninge without mention made in scripture written. What our newe men wyll saye to thys gere, I wote not: but thys one thynge I am well assured of, that hauynge the scripture in Englyche hath brought the holye mysteries of GOD into contempte and hatred. Where as the wisedome of God

(as

(as S. Basill testifieth) neuer would all the mysteries of oure fayeth to be put in wryting, therby to be a laughyng stocke both to the Jewes and Gentils. For if Chryste hymselfe were counted a sclaunder to the Jewes, and folyshnes to the Heathens, how muche rather shal the hygh mysteries of our fayeth so be counted beyng most harde to be perceyued? Mysterium non est quod ad populares aures effertur. Patres ergo in occulto ac silentio mysterijs suam seruauere dignitate. Basil. xxvij. de spiritu sancto. It is not a mystery (sayeth he) that is open to euery man, or that is blowen into euery mans eare. The holy fathers euer kept the holy mysteries in most secrecy reuerecing the dignitie therof. S. Dionise, Is

*Basil. de spiritu sancto ca. xxvii.*

*Dioni. cap. 3. in cœlest. hierarch.*

*Iren. lib. 3. ca. 4. Epiphan. cõtra Aeriũ. Tertu. de cor. mili. Orig. homil. 5. in num. Cypri. de Lot. pedũ. Hila. in psal. ii.*

reneus, Epiphanius, Tertuliã, Origen, Cipzian, and Hylary, with one consent do firmelye establisshe this againste the appzouers of thenglisshe translations: Yea and S. Basyl dothe affirme that there be so manye mysteries withoute Scripture whiche must be credited, that he can in no small time recite them al: Deficiet me dies (inquit) si ecclesiæ mysteria citra scriptũ tradita pergam recensere. Howe can it then be that the Englysshe Byble can continue, many such mẽ taking occasion thereby to condemne al holy mysteries receaued by ỳ catholyke church euen from the begynnynge S. Johan testefyeng that so many moe thynges wer done, that the whole wozld were not hable to contrine all if

*Basilius. lib. de spiritu sancto capi. 27.*

they

they were wrytte. And ſ. Paule bidding the Theſſalonians (as ye haue harde) obſerue all hys traditions, receaued by mouthe & not by writyng (ſaieth Theophilacte) and yet aſwel to be beleued as the other: yea & in the time of ſ. Peter, Linus, Cletus, Anacletus, Clement, & Euariſtus &c. S. Johns Ghoſpel was not written: but theſe men wyll nothing to be beleued but onlye that whiche is in their Engliſche Byble: ſo that all that tyme the Chriſtians by this their iudgemente (ſo ſimple and ſclender it is) ſhoulde not haue ben bound to beleue that whiche is now in S. Johns ghoſpell, bycauſe the it was not written. Howe be it al faiethfull people beleue that the Churche of Chriſte taughte ii. Theſſ. ii.

aboue.lx. yeres after Chriſtes aſcenſion al that is nowe in S. Iohns Gholpell, beynge yet not then wꝛitten. In the time oure mother the Chuꝛche was a virgyn, I meane not coꝛꝛupte noꝛ adulterate with ſũdꝛy hereſies, there were almoſt no ſcriptures of the new teſtament in Paper and ynke.

*Euſeb. lib. iiii. eccle. hiſt. ca. 22.*

All the monitions, wꝛoꝛdes, and wꝛoꝛkes of Chriſte were then wꝛiten in the hartes of the faiethfull: but ſone after when thꝛough ſynne it begãne to waxe colde, then was wꝛiting foꝛ the ſimples ſake to pꝛeſerue theyꝛ faith: and yet that not withſtanding the authoꝛite of the church (the fundation of all trueth) of as greate ſtrenghte as it was befoꝛe the newe teſtament was

*i. Ti. iii.*

all

all wrytten. For were there not heretikes (I praye you) whiche denied diuers bookes of scripture, as Marcion and other? Wherewith were they subdued? euyn with verities not wrytten. Marke wel that Moyses (saith Origen) greatly passed not for the letter wrytten when he dyd breake the tables: nor Christe when he sayd to the Iewes, the scripture shalbe take from you, spake of the letter (whiche they kepe styl) but of the sense. Wherfore take frō them the englishe damnable translation, and lette thē learne the mysteries of god reuerently by hart: and lerne to geue as muche credit to that whiche is not expressed, as to that which is expressed in scripture: knowyng that in .iii. points

Exod. xxxii.

Matth. xxi.

*Non potest habere deum patrem qui non habet ecclesiã matrem. Aug.*

tes thautoritye of the churche is aboue the auctoritie of scripture. One is in fortifiyng veryties not writen to be necessarye to saluation (as plainly appeareth by these verities nowe set furth here in this probation) another is for that ẏ churche receaued the gospels of Luke and Marke (whiche Marke neuer saw Christ) & did reiecte the ghospels, made by hys hyghe Apostels, Thomas & Bartilmewe: as for the ghospell of Nicodeme (whiche yet was familiar with christ) I speke not of. The third is, bycause ẏ church in al doubtfull causes and matters of controuersie must euer be iudge of the true sense of scripture. For she alone hathe euer the true sense of gods word. So that by her

her authoritye onelye Irenæus dyd conuince Valentin: Tertullian, Merrion: Origen, Celsū: Cipzian, Nouatum: Nicen counsell, the Arrians: Hierome, Iouinian: and Augustine, the Donatistes: wyth many other. And no meruell, for so muche Chzist him selfe made hys churche ỹ iudge ouer scripture: whē he sent the Apostels & disciples to preache saying: He that heareth you, heareth me. And also whē he sayd: Who so would not heare the churche, should be reputed & taken as an Ethnycke, or Publican. Seyng then that God thus appointed, who wyll refuse to seke the true vnderstandynge of scripture at that iudge, whom Chzist appointed hymselfe? Surely none but selfe

willye heretykes. Seyng also ȳ Apostels put but fewe thynges in scripture (as Eusebius sayth Lib. iii. Capi. xxiiii.) but left the reest to the authoꝛitye of the Churche.

The. iiij. probation.

Some desire to haue it in the englishe tongue only foꝛ knowledge, and this is but curiositie: some only foꝛ vain pꝛaise, & this is but vain gloꝛy to be seene learned: Some only to taunt pooꝛe pꝛiestes & other simple mẽ therwith, & thys is but deuelishnes: so that foꝛ none of these it ought to be in englysshe. Nowe where some would desyꝛe it in englishe only to be edified thereby (foꝛ this desyꝛe only is to be embꝛa-

sed)

sed) trueth is they may be sufficiently edifyed by sermons and wholsom doctrine of the scriptures expounded vnto theym by such as haue the key of knowledge, as ofte as they shall well requyre and for a godlye purpose desyre it: and herewith euery quiet mynde wyll be content, knowing that the cõtrary is agaynst the catholyke church. So that euen the good and catholyke people whiche wouldē doe good and noo hurt with the Byble in englisch yet may not be permitted so to kepe it: partlye least the infyrme and weake thereby should be offended, eyther in misiudgyng, or in takyng example (yf occasion serue) to get the same libertye to theyr destruction, and partlye that no occasion

occasion be geuen therby to ob-
stinate heretikes to murmur
that they haue it not in English
them selues as well as thother.
And this answere I geue vnto
them whiche seme of a Godlye
zeale to saye, scripture ought to
be in englysh for the vse & com-
moditie of such people, as with
an earnest zeale and deuoute
study dooe hunger and thurste
the simple and playne knowlege
of Gods worde, not for contен-
tious bablyng, but for innocent
lyuyng, not to be curious sear-
chers of the hygh mysteries, but
to be faithfull doers of Gods
byddyngs: not to be troublous
talkers of the byble, but sincere
folowers of Goddes preceptes
therin conteyned: not to be vn-
reuerent reasoners in holy scrip
ture

ture for vain settig out of their painted sheathe, but to be hũble and louly workers of Gods glorye: not to be curious disputers in the Ghospell for the mayntenaũce of theyr inordinate lustes and carnall libertye, but to be vpryghte walkers in holye conuersation of lyfe in the rule of the ghospell prescribed.

The fyfte probation.

Hauynge the scripture in englysh the leude & ignoraũte presume to know al the scriptures perfitly (& that to their condẽnation) cõtrary to s. Hieroms rule which is this. Si non succedat idoneus interpres, potius nescire oportet q̃ cum periculo discere &c. Yf there be not one present that is

mete

mete to expounde the scriptures, it is better not to know the mysteries, then wyth ieoperdie and peryll to searche them &c.

The sixte probation.

The most parte of the people bee euyll: but Chryste woulde none such should haue the handlyng of hys secrettes: as appereth by that he willeth precious stones not to be caste amongest swyne, nor holye breade to dogges. Therefore scripture ought not so to be lefte, that all without anye discretion or difference may hãdle it at their pleasures: whiche muste nedes be, if it be sette at libertie in the vulgar tongue in euery churche, or in euery mans hande.

The

The seuenth probation.

The moste part of the people be vnlearned & not hable to discerne betwene the letter and the mystery: but none suche be mete iudges in suche hygh matters (& yet none wylbe more bolde then blynde bayarde) therefore the scripture must be kepte furth of the handlyng of all such: whyche cannot be, if it cõtinue in englyth as it doth, for all men to dispute of it that wyll.

The eyght probation.

Is not the scripture ful of figures and tropes? Shal it then be so lefte, that euery one shalbe iudge therof?

The ninth probation.

The vniuersal church of Christ dyd neuer allowe nor approue scripture

Scripture to bee in the vulgare tongue, weying the manyfolde inconueniences, that haue issued thereof: but euer from tyme to tyme amonge other errours did tread that downe and suppresse it. If we therfore, accordyng to the article of oure Crede, beleue the vniuersall churche, we must not admit the scripture to be in our Englyshe tongue, knowng that as S. Cipzian sayeth, that whiche hathe been done and ordeyned by the churche (the holye ghost beinge the guyde) is of as great weyght, as that whiche was done by Chzisse him selfe.

*Ciprianus de lotsone pedum.*

The tenth probation.

Scripture is coũted to be somtimes meate, somtimes drinke: drinke in light places, meate in hard & obscure places, whiche in expoundyng

*Greg. lib. i. moral.*

expoũding is as it wer eatẽ being broke. It was not therfore without greate mysterie that Christe cauled the Apostles to breake the breade to the multitude of the people, whom he fed with v. loaues, signifiynge the spirituall breakynge of the breade of the soule amonge the people euer to bee done by the ministers diligentlye: and that it should not be complayned vpon by the prophet, sayinge: my childre haue desyred bread, and there was none to breake it to them: and lykewyse by Amos: there is a great hunger (sayeth he) not of lacke of bodily foode, but of hearynge the worde of God. And also by Esay, the nobles did perish for lacke of mete and the multitude for lacke of Matth. xv. Hierem. Thren. iiii. Amos. viii. Esay. v.

drinke. By these it maye well appeare that the common people shoulde not presume to expoūd the scriptures thē selues, nor to be iudges therof: whiche yet they wyll doe (as experience sheweth) yf they haue it in the vulgar tongue. Shall it then any lenger so continewe?

The eleuenth probation.

There be diuers and sundrie senses in the scripture (as bothe Origen and Augustine doe declare) whiche be not for euerye simple brayne to fynd out. The mysterie ofte is hid, the wel of scripture is depe, puteus altus est euery ones strēgth is not hable to drawe vp the water of lyfe furth of the botome of it. Therfore the welle muste be couered, lest the yonglynges fall into it,

*Orig. homil. 11. in Ge. Aug. de vtilitate cre. ad honor. ca. 3.*

and

and so be drowned.

The xij. ptobation.

Paule thoughte not the Co- 1. Cor. iii.
rinthians hable to haue the my-
steries opened vnto them, say-
inge: I feede you wyth mylke: &
yet oure most ignoraunt people
wyll murmur, yf they may not
fede thē selues with the highest
mysteries of all, euen in theyr
owne natiue language. Paule
sayth he fedde the Corinthians
as yonge chyldren, whyche yf
they fede thē selues wyl defile &
slober theyr clothes. And do not
these nowe in oure dayes defile
theyr weddinge garment wyth
presumyng to fede them selues
with spiritual fode of the soule?
And marke here I pray you, that
it was not without cause, that
Paul vsed here this similitude,
seinge children not suffered to

fede them ſelues, ofte ſtrike the meate (throughe frowardnes) furth of the nources hande, oft forſake it, and tourne awaye: euen as do ſtil the wicked, which woulde fede theym ſelues ſpirituallye with the Englyſhe tranſlation of ſcripture to their vtter poyſonynge after the maner of chyldren, which being permitted to fede them ſelues, may gather vp poyſonne or venym, and feede thereon: not that I meane that in ſcripture ſhoulde be any poyſon: but that a medicine miniſtred by the Phiſitian oft healeth, which take by your ſelfe not knowing howe, where nor when to take it, poyſoneth and kylleth. The Bee and the Spider gather on one floure, the one honye, the other poyſon:

son: the floure ministryng no oc
casion therunto, but onely their
owne natures. Wher upon S. Aug. in psal.
Augustine sayeth: Omnia diuina xlviij.
eloquia salubria sūt bene intelligē-
tibus: periculosa ijs qui eam uolūt
ad sui cordis peruersitatem detor-
quere: all holye scriptures bee
holsome and most profitable to
them that understande them a-
right: but they be perilous to al
suche, whiche wyll wrast them
after the frowardnesse of theyr
owne heartes. O lorde howe
manye haue wrasted the scrip-
ture amysse thrughe the wyc
ked libertie of hauynge it in En
glysh these manye yeares.

The xiij. probation.

Christ said to ỹ Saduces, ye do Matth. xxii.
erre not understāding the scrip- Ioseph. lib. 2. de
tures: & the cause was that thei bel. Iud. et li. 8
de antiqui.

receyued no interpreters vpon scripture, not muche vnlike vnto our men, which only with the englisth translation (thoughe it be neuer so false, so corrupt, and damnable) woulde take vpon them the full vnderstandyng of scriptures.

The xiiii. probation.

ii. Pet. iii. Saynete Peter testified (as it is in my fyrste chapter) that manye thynges in S. Paules epistles were hard to be vnderstand, whiche the vnlearned did then peruert to theyr destruction, as they dyd other places of scriptures. And yet for all thys dare our vnlearned men be styl desyrous to haue the same scriptures in theyr owne speache to peruerte to theyr owne condemnation?

The

Did not Chriſt oft teſtifie, that it was not for euerye one to knowe the high myſteries, and yet dare the blynde ſo preſume ſtyll onely with theyr Engliſhe tranſlatiō? it was not without great cauſe that Chriſt would not his myſteries to bee publiſhed to al people. For the comon ſorte neuer vſed them wel. And therfore many hyghe myſteries there be (ſayth S. Baſyl) which neuer were wrytten, but in the heart of the elect. And S. Hierom vpon, Labia ſacerdotis cuſtodiunt ſcientiam. ſayeth that the miniſters of Chriſtes Church, whoſe dutie is to teach the ſcripture, muſte not ſtyll vtter, but kepe, that in tyme and place it maye be publiſhed: Their office malach. ii.

†Tertul in lib. de præscript. hæret. in medio libri tribuit omnibus apostolis arcana cognoscere, quæ ignobili vulgo nō licuit.

is this to do, & not for euery mā to searche the secretes. Chriſte wold not euery one to be a medler, when he sayed to hys diſciples: it shall be youre office to know the mysteries: and to Nicodeme: arte thou a mayster in Luc. viii. Iohn. iii. Israell, and knowest not thys gere: as who shoulde saye, it belongeth to teachers to bee rype in scriptures, and for other to be hearers. God said to Esdras iiii. Esd. xii. speakyng and declaryng hyghe mysteries: put these secretes surely vp, and teache them to the wyse mē that be hable to vnderiiii. Esd. iiii. stande theym: as for the lewde he rebuketh theym as vnmete to knowe suche hyghe secretes and mysteries. Euerye Idiote cā beare stones to the buyldyng of an house, and lay a hepe toge

ther,

ther, but none can couche them as they ought to be in their places, but the maſon: euery foole can reade and bable of the ſcripture, but only the godly learned teachers can play the ſpirituall maſons parte in couchynge the lyuelye ſtones in the ſpirituall buyldynge of Chriſtes houſe.

The ſixtenth probation.

God ſayeth by Malache the prophet (I recited the text eueu now) that the people muſte requyre the law and the meaning therof at the mouth of the prieſt: but then it is not for euerye one to take it him ſelfe, to controlle & deſcant at his owne pleaſure. malach. ii.

The ſeuententh probation.

Can the vnlearned only wyth thenglish Byble and wyth reading only the english tranſlatiõ

discerne or know how Christes
Math.v. wordes be trewe that he came
to fulfylle the lawe, and not to
breake it, and how many maner
of wayes that is trewe, and yet
Rom.x. howe he is the ende of the law:
Agayne can he perceyue therby
how the olde testament and the
new are bothe one in substaũce,
and yet diuers in perfectiõ and
*Vetus lex oc-*
*cultatio noua,*
*noua reuelatio*
*veteris. Aug.*
in imperfection, & what nedeth
the olde styll to remayne, yea or
what neded the newe to bee ge-
uen, seynge Christ answered to
the Lawyers askynge howe to
come to heauen: In the lawe
Luc.x. what readest thou: Loue thy
lord God &c. Moreouer can he
see in his englishe boke how the
ghospel is easie & lyghte (for so
Math.xi. Christ calleth it) & that the olde
was ouer hard and importable
as

as it is in thactes the xb. seing that in the olde (yf ye take but the letter) onely manslaughter was forbyd, here to be angrye is condemned: there loue thy frende, here loue thyne enemye: there, eye for eye, here, yf thou hast a bofket on thone side, turne thother: there, committe no adultery, here yf thou beholdest a woman vnchastly thou arte an adulterer: there, thou shalte not bee forswoorne, here thou shalte not sweare at al: there, for stealyng other mens goodes ȳ must restore fourefolde, here, for not geuing thyne owne thou mayst be damned. Can ye with thenglish Bible tel these and manye moo as harde thynges as these be? I am sure ye can not. And therfore if ye myght be suffered

(whych

(whiche God forbydde) styll to wade in thenglishe translation, ye muste nedes styl walke from blindnes to blindnes.

The eyghteenth probation.

In the law and the Prophetes, oh howe manye harde thynges be cõteined? yea what parte of scripture is so lyghte, that a godly learned man dare take in hand fully to discusse, expounde, and declare by hys owne wyt, yf he doe not see nor neuer haue seene any doctour or expositour theron? And yet shall scripture be suffered to continewe in the englishe tongue for all men to expounde at their pleasure?

The nineteenth probation.

What thinges haue we gotten by the scriptures beynge in englishe these yeres paste? Seruauntes

uauntes stubbourne, frowarde and disobediet to theyr masters & mastresses, flesshly libertie, contempt of al godly ozder, losse of deuotion and godlynes, prayer and fasting set at noughte, and vnbridled boldnesse to all mischefe. See then whether it bee hyghe tyme to take it a waye agayne. Suffer the swozd of the spirit to continewe no longer in the mad mans hande. Hebr. iiii.

The xx. probation.

Who is hable to telle at the fyrst sight how many hundreth faultes bee euen in their beste translation (yf there were anye good) and yet shall they be suffred styll to continewe? Shall they styll poyson moe? Lyke as doe a thousande damnable Englysh bokes sette furthe within

these

these xvii. yeares. Lord delyuer vs from them al, and that with al spede. I take God to record (yf I maye speake onely of one faulte in the translation and touche no moo) my hearte dyd euer abhorre to here this worde dominus (whiche most comonly doeth include noster) to be translated the Lorde, where as it ought to be trãslated our lorde, the verye laten phrase so declarynge: as appeareth sufficiently by that one exãple of the comike wher one sayeth to Pamphilus pater est, what man that hathe a iudgement in the latyn tonge can denie thys worde pater here in this place to include tuus, & so to be translated into Englyshe thy father: is not the same iudgement to be geuen of S. Iohans

haus sayinge to Peter, Johan the xxi. Dominus est. It is oure Lorde, our Mayster: where as they haue falsely translated it, as in many other places, calling hym the lorde: And likewise in the salutatiō of our Lady, Haile Mary ful of grace dominus tecum: doeth not here this worde dominus include noster: And so to bee translated oure Lorde is with thee: Wouldest thou make tharchangelle lyke a deuyll to cal him the lord? He is the lord to bery Sathā, but to vs he is our most merciful lord, & so to be called. Our father which art in heauen halowed be thy name. &c. And S. Thomas cried my lord & my God. Agayn, seing god is Lorde of Abraham, Lorde of

Isaac,

Isaac, and Lorde of Jacob, woulde then Abraham, Isaac, or Jacob call hym the Lorde: no truelye: but my Lorde, or oure Lorde. Moreouer yf perchaūce ye demaund of a husband man, whose grounde that is: He wyl aunswere the lordes, meaning the lande lordes, whiche is perhaps no better then a colyer. Wel, thys I speake not now so much for the translation, seing it swarmeth as full of faultes as leaues (I wyl not say lynes) as I do for that I would wish that the comon speache among people (sprōg of custom through the fonde translation) I thanke the Lord, the Lord be praysed, the Lorde knoweth, with all such phrases myght be left, and that the people might be taught

to

to call hym our lorde, I thanke our lorde, our Lord be prayſed, our Lorde knoweth &c.

The.xxi. probation.

The holy martyr and chiefe byſchoppe, S. Clemente writynge to S. James Thapoſtle, wylleth the worde of God not to be read after euerye mans toye in hys brayne leyenge manye places of ſcripture (ſayeth he) without the leadynge of the holye ghoſt, maye be wreſted and ruled after euerye mannes leude mynde and fonde iudgemente (whyche thinge hath been put in prayctile of late) and not as the ſpirite of God dyd meane. But (ſayeth he) we muſt euer learne the true meanynge of ſcripture of hym whyche doeth obſerue it, as he hath accordyng to truethy recey- *Lib. x. recog.*

ued it of the elders. Oportet ab eo intelligentiam discere scripturarum, qui eam à maioribus secundum veritatẽ sibi traditam seruat. Hæc diuus Clemens lib. x. recog. Idem quoq; docent Iren. Tertull. Athan. & Epiphan. Hereby we maye perceyue that we muste euer take the meanynge of scripture at hys hande that went before in the trueth of Chrystes vniuersal churche. But how can it then be in the englysh tongue, for all men to read and take as they haue done at their pleasure? They haue made scripture no scripture, by false recitynge, by false wrastling & turning. For as Martiall saieth: Quem recitas meus est o Philentine libellus: At male cum recitas incipit esse tuus. O my frende Phylentyne the

boke

boke that thou recitest is myne, but when thou makest false recitall, then thou makest it thyne owne booke and none of myne. Yea and further more oh Lorde in howe many places may scripture by the wicked be tourned into sundrye facions (as GOD knoweth it hathe been) euen after the oracle of Apollo. Aio te aeacida Romanos vincere posse? Is it thē to be continued in the englyshe tongue.

The xxij. probation.

If scripture in the vulgar tongue had been nedefull, God woulde haue sent it to ye Eunuche, to Saul, & to Cornelius in the viij. ix. & x. of the actes; but there ye read I god sent the teachers, Philip, Anany, & Pe. & not ye scripture: which had ben but in

Acte.viii. vayne as appeareth by the Eunuches sayinge: howe shal I vnderstande scripture by readyng excepte I be taught? Wherupon S. Hierom sayth. Ego (vt de me loquar) nec sãctior sũ hoc eunucho, nec studiosior, qui eũ librum teneret &c. ignorabat tamen eum quẽ in libro nesciens venerabatur. O howe manye thys daye, muche more ignorãt then Theunuche, wyll take in hande onelye with their Englishe boke to open mysteries bothe to theyr owne destruction and others.

*Hieron. ad Paulinum.*

The xxiij probation.

Our men wyll nothinge but theyr english boke, but the holy man Ireneus which did see Policarpus S. Johns disciple (or as some affirme, which was his scholer) dothe testifie that we must

muſt folowe the ordre of the tra
ditions whiche the forefathers
dyd leaue vnto them, vnto whō
they committed the cure of chri-
ſtes people: vnto whiche ordi
naunces the verye heathens
(ſayeth he) comming to Chriſtes
flocke did obey, hauing their be-
leife writen by the ſpirit of god
in theyr hartes, and not writen
with ynke in volume or perche-
ment. Oportet ordinationē ſequi traditionis quam tradiderūt patres iſs quibus committebant eccleſias: cui ordinationi aſſentiunt multæ gentes barbarorum eorum qui in Chriſtum credunt, ſine charactere vel atramēto ſcriptā habentes per ſpiritum in cordibus ſuis ſalutem. *Iren. li. 3. ca. 4.*

What ſhal we ſay then to them whiche yet bewayle their Je-
wyſh ſcriptures plucked beſyde

the postes and walles, and onlye desyre theyr scripture with yncke and paper in the booke? As for saluation only writen in the hart by the holy spirit, it should seme, they passe not of.

The .xxiiij. probation.

*Arist. lib. 1. Ethic. cap. iii.* The heathen Philosopher would not youth to be the medlers with moral philosophy, bycause they were vnapte therunto, eyther to be Iudges therof, or to take anye profyt thereby: and he ment not only youthe in yeres, but also in maners: a *Esay. lxv.* chylde (sayeth Esaye) of an hundreth yeres olde shall dye. What then shal we say: shall we admit vnto ꝯ handling of our heauenly philosophy whome the heathen thought vnmete, & vnworthye to handle theyr learning which was

was but prophane? Agayne, would not the Jewes permitte all ages to the readyng of all the bokes in the olde testament, and shall we chrystern men doe it? Yea shall we suffer theym to turne and tosse the olde and newe to? Wyll we be worse then the Jewes? Yea worse then ỹ prophan Ethnickes & more out of order? O Lord be mercyfull vnto vs.

The .xxv. probation.

It was neuer admitted (though somtymes permitted) in anye place of Chrystendome scripture to continue in the vulgar tongue, but only in tyme of schisme or heresye, shall it nowe then be suffered to continue any longer in thys realme, so manye mischefes ensuynge thereout as haue done daily increasing these

many yeres, and would do styll more and more?

The.xxvi.probation.

When it is in the vulgar tongue, the comē sort play with Gods worde, as the deuyll dyd disputing with Christ, brought Gods worde, but to a wronge
Matth.iiii. purpose. Christ saied man liueth not only by breade, but by euery word ẏ procedeth furth of gods mouth. The deuil thē auswered & spake Gods word, but it was not furthe of Gods mouthe: so
iii.Reg.xiii did the olde Prophet of Bethell speake Gods word, but not out of Gods mouthe. Likewyse dyd
iii.Reg.xxii the.CCCC. Prophetes which deceaued Achab. All sorcerers, witches, & coniurers vse Gods worde, but not oute of Gods mouthe: so haue all heretikes in

times

tymes paſt, and do at this day. But when is it Goddes worde furthe of Gods mouthe? Howe ſhall we knowe or proue that? Euer when it is ſpoken according to the conſent & fayth of the catholyke churche. For verye ſcripture doth ſhewe that the trewe vnderſtandynge of Gods worde, and that it is furth of gods mouth ſpoken, is euer to be ſoughte in the catholike churche, for the catholyke church alone hath euer the true ſenſe of ſcripture, whiche is for that cauſe called of S. Paule the pyller and foundation of al trueth: wherein alſo for thys cauſe God ordeyned ſome apoſtles, ſome Euangeliſtes, ſome Prophetes and teachers, ſtyl to cõtinue, leſt we ſhould be ouer-

1. Tim. iii.

Ephe. iiii.

thrōwē with blastes of errour.
*Iren. li. 3. cap. 3.* And therfore Ireneus witnesseth, and longe after hym S.
*Aug. in epist. fūdamēti. cap. 4.* Augustine that the trewe meaning of scripture is to be hadde by the tryall of the succession of the holy byshoppes and fathers since Peters tyme in the see of Rome, which thyng caused S.
*Aug. in epist. fundā. cap. 5.* Augustine to say, I would not beleue the ghospel yf thauthoritie of the church caused me not so to do. So that we muste beleue that which hath been receyued of all mē, at al times, & in al places of chrystendome, and we muste leane to the antiquitie, to the generalitie, and consente of the fathers: and the trewe sense and meaning of scripture must euer bee proued and tried oute herby. How be it to none of this

our

our new men wyl agree, because it wholly maketh against the: but they euer do studie to bring al into question & to denye al general councels, al ordinances, decrees, canons, and expositours vpō scripture. And much of this disorder thenglish Bible doth cause: wherfore me thinke it maye not well bee permitted to continue.

The xxvii. probation.

Can it be chosen but so long as all people haue the Byble in English at their pleasure, ther shal euer be some among theym readie ministers of the deuyl to dispute, reason, and teache the residue, to the vtter destruction of al deuotion and good order. And yet amonge theym selues they shall saye, the cause is they

can

can not be taught truely of the preachers abrode. And hereby herelye shalbe sowed plentifullye, and Gods worde pitifullye abused vnder a colourable defense therof. Thei shall saye: ohy Ghospel ought not to bee kepte from christian men, and that is verye trueth: it oughte to bee taught them and preached vnto them, but not they to teache thē selues for wrastyng it amisse.

The xxviij. probation.

It is the occasion of manye heresies to haue the scripture in the vulgar tongue. Howe be it heresie dyd neuer spryng further of scripture, but only of the peruerse vnderstandynge of scripture (sayeth Hilarius). And yet then seing the rude ignorāt sorte be euer prone peruesly to wrast

*Hil. lib. 2. de trinitate.*

the

the scriptures, we must thynke that to haue Scripture in Englishe, is to minister occasion to the common sorte to fall into errours, and that it so shall doe, appeareth by that they bee not hable to weye nor beare the mysteries, nor to vnderstande the Tropes and Allegories whiche the greate learned men ofte are scante hable well to digeste, howe muche lesse the cobler, carter, or corryer?

The xxix. probation.

Hilarius vpon In corde meo abscondi eloquia tua. Sheweth that the hygh mysteries oughte not to be publyshed abroade amonge all people. It is good (sayeth he) to hyde the kynges priuetie & secret. And S. Paule (saith he) was aferd to fede the people

Psal. cxviii.

Tob. xii.

1. Cor. iii.

people with any other but with
Math.xiii. mine. Christ also in the ghospel
telleth of inestimable treasure
found & hid in the filde that was
bought: and of the precious sto-
Math.vii. nes not to be cast before swine,
nor the holy vnto dogges. &c.
What doeth al this but playnly
forbydeth the Byble in
English or the mysteries therof
to be set abrode?

The .xxx. probation.

Lykeas GOD appoynted
tholde lawe to bee wrytten in
stone tables, or booke, so did he
Hier.xxxi. appoynt (as Hieremie witnes-
seth) the new to be written only
in the heart of man. Why shulde
the writyng in bookes then be
so highlye regarded? But this
carnal, this fleshly regardyng,
by no meanes can be so well ex-

tenuate

tenuate or rather quite taken awaye, as by takyng the scripture furthe of the vulgar tonge and furth of thandlynge of the lewde ignorannt.

The .xxxi. probation.

God appoynted the Gholpel onely to be written in the heart of man. And therfore the Apostles did fulfyll theyr office concerning this matter in that thei only wrote theyr epistles to the people beynge absent, but euer taughte by mouthe theym that were presente, as appeareth to the Corinthians, where Paule sayeth: other thynges, when I come and am present, I wyl order: and S. John sayed, I had manye thynges to write, which I wil not write, but tel you and teache you mouth to mouth.

i. Cor. xi.

Epistle. ii.

The

The same teachinges then and many other haue been receyued in the Churche euen as it were by hande, and so continued styl and shall do, the holy ghost teachynge from tyme to tyme, as Christ promysed, yf the Byble were ones taken furthe of the ignorauntes iudgementes.

The xxxij. probation.

1. Tim. 1. Paule writeth to Timothe rebukynge manye whiche then would presume to be doctours and teachers not mete for that office: but how many thousãdes be in Englãd English teachers nowe, yea rather seducers and onely sowers of heresies through the englishe translation muche worse and more ignorante then they of whõ Paule then spake:

The xxxiii. probation.

yf

yf it be lawful for all to haue the handelyng of scripture, then made not tholy ghost a iuste diuision of gyftes appountyng but some, doctours and teachers & thother to be taughte: yea and Chryst calde in vain ỹ Apostels and theyr successours the salt of thearth, & thelyght of ỹ world, if euery one that wyll shal haue that office, as no doubte they haue had thys longe tyme, and wyll haue styll, if it shoulde continue in Englyshe, whythe God forbyd:

Ephe.iiii.
1.Cor.xiiii.
1.Cor.xii.
Matth.v.



Gregorius Nazianzen sayeth, Oportet paulatim infirmis fidelibus ea que perfectiora sunt aperire &c. We muste by litle and litle open the secretes of scripture to the infirme Christians.

Greg. Nazian. concione de spiritu sancto.

Howe can it be suffred then to be in englyshe for euetye one to open it to hym selfe, and that all at ones?

The xxxv. probation.

Paule woulde al to be taught the scripture: and therefore he wrote hys epistles to al: but not all to declare vpon them: For then he would not haue sayed, if any be thought to be a prophet, let him know what I write vnto you &c.

1. Cor. xiiii.

The xxxvi. probation.

Deut. xxxi. Moyses did commyt the booke only to the prieftes, & not to the people. And the priest was euer made iudge in harde causes of the scripture. But our men wyl be iudges them selues: & where learned they that? Euen of the deuyl the authour of arrogancy.

Deut. xvii.

God

God sayd in Deut. he that wyll not obeye in this to the prieste, shall suffer death. But what obedyence woulde the Englyshe readers geue to the prieste? yea to the hyghest prieste of all in earth vnder Chryste? Deut. xvii.

The xxxvij. probation.

S. Basil biddeth be circumspect that ye blabbe not out the holy mysteries, nor suffer them to be defiled with pphane eyes, but ye shall rather be afrayed to handle them: yea, ye shall reuerence ye hydde mysteries of God wyth spirituall and not corporal beholdinges, and kepe them not touched nor to be handled of the rude, ignorant, and common people. What can be more playn then thys agaynst the Byble in the vulgar tongue?

The .xxxviii. probation

Oh howe manye scrupules and doubtes haue spronge in manye mens heades (whiche neyther they nor their fathers euer imagined before) throughe the scripture in Englyshe? How many altercations, scismes, and diuisions among ỹ simple haue ryse, yea betwene man & man, man & wyfe, maister & seruant? How many women heretykes haue taken vpon them the office of teaching hereby in these miserable peres paste, and all contrarye to Paules doctryne,

1. Cor. xiiii.

The .xxxix. probation.

Amonge other, one of the greatest inconueniences that hath these wretched peres sprõg vp hauyng the Byble in english, is thys, that many, yea very ma

ny,

nye, God dette knoweth, haue
presumptuouslye taken vppon
them beinge yet moofte vnmete
thervnto, the office of doctoures
and teachers in corners, & con-
uenticles, beynge not sent, but
arrogantly and presumptuous-
lye, saying, God did send them,
and they woulde seke for none
other sendyng. Howebe it they
did not marke the plague of O-
sias kinge of Juda for vsurpyng
the office of the priest, whervnto
he was not called. They did not
marke howe Christ beinge verye
man dyd chose the .xii. Apostles
and .lxxii. disciples, and sent the
furthe, where ye see bothe the
outwarde chosynge and out-
warde sendinge. Mathias was
outwardlye by menne chosen to
succede Judas: and so were the

ii. Paral. 26.

Matth. x.
Luc. x.

Actes. i.

Actes. vi.

seuen deacons outwardlye called: and the actes the xv. It hath pleased the holye ghost & vs &c. Beholde here bothe the inward and outward sendinge. And the holye ghoste sayed, seperate me Paule and Barnabas, and they put theyr handes on them and sente them furthe. Here ye see outwarde sendynge. Yea, and Paule sayeth: howe shall they preache excepte they be sent? Nowe yf we shoulde take onely inwarde sendynge without the outwarde, then the Churche coulde neuer bee certayne who were sent and who were not. Agayne Chryst appoynted certayne Apostles, doctours, and teachers &c. Whiche order, saith Paule, shal continue in the churche for euer. But then it muste

Actes.xiii.

Rom.x.

Ephe.iiii.

needes

nedes be that ẏ churche shall stil apoint thē as they dyd then &c.

Moreouer he that shall bee called to the office of a priest or byshop must haue a good report of them whiche are wythout. Marke here the outwarde sendyng. And S. Augustine saith: if because the Apostels were taught of god, none now ought to bee outwardelye called or taughte, then (sayeth he) lette none reade the ghospel, nor none heare sermons. Paule had the holy ghost & yet he wente not to preache tyll Ananias had layde hys handes vpon hym. He was sent (sayth he) to man to receiue the sacramentes and to be ioyned to the churche. Neuertheles all myght be done and wrought onely inwardly by the angell or

i. Tim. iii.

Aug. in prolo. li. de doct. Chri.

Actes. ix.

spirite of God: but then shoulde neuer be any certaynty. Therfore GOD hathe ordeined that like as in tempozall gouernaūce none is made ruler but beynge outwardlye sent and appointed by men, euen so in the spirituall functiones. Wherfore nowe to conclude, seing the only remedy to redresse thys damnable errour of them whyche teache secretly and doe much hurt in corners throughe the englisch translation is to take it awaye (for by other meanes it wyll not be stopped) it can not be permitted that the Byble should continue in englisch. Here in this I might haue had iust occasion to speake agaynste preachers whiche had authoritie (wickedlye geuen) to preache, & did comenlye preache

vnderstan

vnderstandynge not the Latine tongue (as it was sayed) but were called some from one occupation, and some from another, and some frome playeng the disartes or vyces parte in enterludes: but I wyll not medle with thys matter.

The, xl. probation.

S. Hierom sayth. Alta & profunda dei mysteria non sunt monstranda vulgo, nec proferenda ad populum, ne si maiora seaudierint, maiestatem scientię ferre non possint, & quasi solido suffocentur cibo, qui adhuc lacte infantiæ nutriendi sunt. The depe and profounde mysteryes of God are not to be shewed to be commen people, nor to be vttred to thē: lest they hearynge greater thynges then they can beare, be not *Hierom. in Ezech. xliii.*

hable to atteyne to the knowe-
ledge thereof: and be as it were
choked with hard meate, which
yet oughte to haue been fed but
with mylke of infancie. Doeth
not S. Hierom here quyte take
away the vnreuerent handling
of the scripture from the vnlear
ned, seynge he woulde not the
mysteryes to bee opened to any
suche?

The. xli. probation.

It helpeth well and is a
good probation agaynst the en-
glyshe Bybles that Chryst euer
vsed parables to the rude vn-
learned sorte: yea and that the
woordes of the Ghospell do te-
stifye that ofte when he spake
they

they vnderstode hym not: Nihil (inquit) horum intellexerunt: but yet he sayed to hys dysciples and theyr successours: Vobis datum est nosse mysteria: It belongeth to you to knowe the mysteryes: Yea and whan he woulde teache theym hyghe secretes, he ascended into the mount from the comen people, whereof Esaye hadde spoken. Ye shall heare wyth your eares and not vnderstande &c. In expoundynge whiche place S. Hierome doeth vtterlye dryue awaye the comen people from medlynge or handlynge the mysteries of scripture. Agayn doth not Christ showe in the Gospel, that he is a good stewarde, whiche geueth in measure too the seruauntes theyre meate in

Luc.xviii.
Luc.viii.
Matth.v.
Esay.vi.
Luc.xii.

in due season: What a wicked stewarde were he then, whiche wythout all measure or discretion, obseruyge no order, regardyng no mans person or bloud, would set on the table before all men indifferently, were he lord or lorell, maister or seruaunt, all kyndes of dishes at ones bothe grosse and fyne?

The. xliij probation.

*Chrisost. lib. 4. de sacerdotio.* Chrisostome vpon, Intende lectioni. i. Ti iiij. sheweth the office of bysshops to be to study the scripture, & the office of ỹ laytye to knowe the scripture by theyr teachyng and preachyng sufficient for theyr saluation.

The. xliij. probation.

*August. epist. Volusiano.* S. Augustin sheweth certen places of scripture to be for preg naunt wyttes, and certen for ỹ rude

rude & dolardes: But how then can ꝑ scripture be in the englysh tongue for all indifferentlye to reade?

The xliii. probation.

O how many Englyshe readers doe take hurte of the Prophetes & canticles not knowing the mysteries, nor when it is a tropes: Not knowyng when it is to be taken to the letter, & when the letter doeth kylle?

The xlv. probation.

Gregorius Nazianzen saith. Iis conuenit de rebus diuinis disserere, qui contemplandi acumine ceteris antecellunt. &c. It is mete for theym too intrete of Gods mysteries, whiche doe excede and passe other in excellencye of gyfte. &c. But then it shal not be lawfull for euery one to haue

*lib. 1. sue theol.*

haue it in the vulgare tongue.

The.xlvi.probation.

*In proœmio Ezechielis.* S. Hierome saith that the Iewes dydde not permitte any to reade the begynnyng of Genesis, nor the Canticles, neyther the beginnyng nor the ende of Ezechiell before xxx. yeres. And the Romayns suffered none to reade the bokes of Sibylla but onlye the tenne commissioners named decemuiri, and before theym the.ij. commissioners named duumuiri. So muche reuerẽce they gaue to theyr boke. And shall we Christians suffer the hyghe mysteries of our saluation to be miserably tormoyled of al handes? But ye wil say: S. Hierom & Chrisostome also in certein places seme to allowe the laitie vnto readyng of scriptures:

*Fruestella lib. i capi. xiii.*

tures: And S. Hierom dyd trāſ
late certein bookes of ſcripture
vnto the Dalmatians. Trueth
is, many thiges for a time haue
ben permitted of deuotion, but
after ſeyng the ſucceſſe nought,
they haue been taken awaye.
After the begynninge, maydes,
wyues, boyes, and men kept vi-
gils together aboute Martyrs
tumbes: and Vigilantius for
reprouing it was ſharply taun-
ted of ſaint Hierome: yet after-
ward for incõueniences it was
taken away. And at the begyn-
nynge the bodye of Chriſt was
geuen to the laytie in their han-
des to carye home &c. But
thorough witthecraftes & other
abuſes cõmitted, that cuſtome
was taken awaye. Lykewyſe
the laytie receyued once vnder
bothe

*Hiero. contrā. Vigil.*

*Euſeb. lib. vi. cap. xxxiii.*

bothe kyndes, whiche custome throughe offenses and perils that chaunced, and that myght chaunce styl, is iustly prohibited and taken awaye vtterlye. And likewise answere is to be geuen to all them that make these forsaid obiections to haue the scriptures in englyshe.

The xlvij. probation.

If that which Eusebius doth testifie in hys tyme to be true had been nowe verified in these our daies, we neded not then to be so ferd of hauynge scripture in euery mans hande. Hys wordes be these. Imperiti cbseruant ne disputare audeant de ijs quæ ignorant, et de illis testimonium perhibere quæ nesciunt. The vnlearned euer obserue thys, that they dare not once dispute or reason

*Libro .iiii. eccl. cap. xvi.*

of

of those thinges that they be ig
norant of, nor beare testimonie
of those thynges whyche they
knowe not. But alas nowe the
more ignoraunt, the more obsti
nate in madde boldnesse, which
thing the Englyshe translation
(no doubt) chiefely hath caused.
Wherfore it may not wel be suf
fered to continue.

The xlviij. probation.

The example of Grego. Na=
zian. and Basyll be to faythfull
christians a sufficient rule to fo
low, which if we do, we wyl say
the Englyshe translations of
the Bybles can not be abyden.
For the readers thereof passe of
no expositions of the fathers,
but onlye stycke to theyr owne
bare takyng of scripture as thei
phancye it, and as they please:

where as these .iii. holy doctours studied scripture together, not presumptuously folowing their own imaginatiō, but folowing the doctrine and authoritie of the elders, whom they knew to haue receiued the vnderstāding of scripture euen by succession from the apostles. Scripturarum intelligentiam nō ex propria præsumptione, sed ex maiorum scriptis et autoritate sequebantur, quos et ipsos ex apostolica successione intelligendi regulā suscepisse constabat. Hæc Euse. lib. xi. Eccl. ca. ix.

The xlix. probation.

If holy Basilius bad the emperours coke medle with his cokerie & let scripture alone, bad him chop hys herbes, and not chop scripture, what would he haue sayed to oure men these yeares

past:

pasti? Tuum est (inquit) de pulmentarijs cogitare, nõ dogmata diuina decoquere, lib. vii. trip. xxxvi. If holy Basilius woulde not suffer one syllable of scripture to be corrupted or altered, but rather would haue suffered many deathes, what shal we then say to the great and damnable corruption and alteration, that hath been amonge our men? *Lib. vi. tripart. cap. xxxvi.*

If that godly man Spiridion iustly reprehéded Triphillius but onely for chaunginge of one worde in scripture (cubile for lectum) what reproffe are our men worthye to haue, whiche haue chaunged manye hundred wordes, yea sentences and all? They coulde not saye vnto the catholykes: In domo dei ambulauimus cum consensu. We haue *Lib. i. Tripart. capit. x.*

walked with you in the house of God with one consent. But the catholykes myght wel saye to them: Inter multos erant mecum: In manye thynges they agreed with vs: and suerelye therefore more to be feared. For as s. Ambrose witnesseth: Hæretici quibus multa nobiscum paria sunt, facile possunt innoxias mentes fraudulenta societate percutere etc. Heretikes which agre with vs in many thynges, may easelye thereby in heresyes deceyue the simple. Sicut enim quis aquæ mixtum (inquit Ireneus) gipsum dans pro lacte seducit per similitudinem coloris, ita & hæretici imponunt fidelibus similitudine uerborum, cum existimentur similia catholicis dicere, &c. For like as a man geuynge water mixte

Psal. liiii.

Ambr. de fide orthod. cap. 1.

Lib. 3. cap. 14.

with

with chalke in the stede of milke doeth deceyue by the similitude of colour, euen so heretikes ofte deceyue the simple, when theyr sayinges in some thynges doe agre and be like to the sayinges of the catholikes. But marke (I beseche you) that the secte of the heretikes named the Arrians onelye for disagreynge in two wordes with the catholikes were iustlye condemned. What shal we then say to them whiche disagre with vs in manye thousande wordes? They playe oft tymes with the simple and rude ignorannt people, euē as one which woulde spice your cuppe with bi. diuers kyndes of spices: that is to say, with ginger, cynnamō, suger, cloues, maces, and nutmukes: and crafte-

*Lib. 5. tripart. cap. xxii.*

ly mixte therwithal a quantitie of rattes bayne for the seuenth. There is no poyson so perilous as that whiche at the fyrst tast semeth moste pleasaunt. Neyther the deuyll nor hys aungels euer appeareth to deceyue, but vnder ỹ colour of vertue, trueth and goodnes: and euen so haue all heretikes done hitherto, and yet doe styll, yea and wyll do to the ende. Lorde suffer vs neuer more to bee ouercome with thē.

The 1. probation.

Hauing the scripture in Englishe causeth manye brayneles bodyes to dispute and reason they know not wherevpon, and euer to lay scripture for thē wickedly, as al heretikes euer dyd, where as in dede in reasonynge with suche, scripture wyll not

serue.

ſerue. For as Tertulian ſayth: In diſputando cum hæreticis, non ad ſcripturas prouocandum eſt, neq; in ijs conſtituendū certamē, quibus aut nulla, aut incerta victoria eſt. In diſputing with hereſtikes we muſt not flee to ſcriptures, nor pitch our battel ther: for there eyther neuer or els be rye hardlye the victory wyll be gotten. Herctikes wylbe ouercome (ſayeth Siſinius vnto Nectarius in ꝑ ſtory of Socrates. Lib. ix. trip. cap. xix.) neyther wyth ſcriptures nor with diſputations † but only by the authoritie of the churche, and by the traditions of the fathers & elders. So that beſide the ſcripture written, we muſt receyue manye traditions not written: many generall councels in who

*Tertul. de præſcrip. hæreticorū et lib. iij. cōtra Mertionem.*

† *Approbata ab eccleſia nō oportet rurſus rationibus fulcire et c. Nam quēadmodū par eſt ſpiritui ſacto et Chriſto diuinitas, ita in ſuis inſtitutis eſt æqua authoritas & poteſtas: Nec minus ratū eſt quod eccleſia dictāte ſpiritu ſancto tradidit quā quod ipſe tradidit. Hæc. Cypri. de Lot. ped.*

the holye ghost dyd speake: and sundrie interpretations vppon scriptures made by the holy fathers beinge replenished wyth Gods spirite.

## ¶ The conclusion of thys simple discourse.

Seing now these probations which be euident against the scripture in English: seing also the great hardnes that is in scripture with the causes thereof, and how many ways the letter doth kyll: and seyng agayn that the vniuersall churche of Christ hath vtterly forbid the scripture to be in the vulgar tongue, considerynge the manifolde inconueniences that ryse thereof, as great numbres of heresies, disobedience

obedience, and contempt of powers, with fleshelye libertie &c. And finally, seynge that by no meanes so soone as by the scripture in english, heresies do both spryng dayly, and be also mayntened, wherin should good men be more diligent than in thertie patiō herof? Wherfore it shalbe euery faithful christians duety, being in authoritie to lay to his helpyng hande to the takyng awai qute (& that with al spede) the English translations, with all hereticall Englyshe bookes, which no doubt haue been the greatest occasion of all the mischefes we haue hadde in thys realme of late dayes. Through these, oure newe foūde religion hath euer strongly been maynteyned and vpholde. Our new

 foūde

found religion (I say) which ye must nedes confesse to haue ben starke noughte and damnable, because the beginning was aduoutry, the continuaunce extortion, & the ende playne treason. Yea, & euen from the beginning theyr procedynges (for so they termed them, being rather worthy the name of retrocedinges) were styll from synne to synne. Fyrst, forsaking the head of the church, fallyng from the vnitie therof: then despisyng all generall counselles, all ordinaunces frō the beginning kept through out christendome: After thys spoyling, pollyng, pillyng, robbing and stealing al landes, ornamentes & goodes of the churche (being more fearse then euer was Julian thappostata) with out

*Peccatū quod per pænitētiā nō deletur suo pondere ad aliud peccatū grauius trahit: Et hoc suppliciū domini longe omniū est grauissimū, quādo vnū peccatū per aliud punitur, quod peccator quum in profundū venerit, contēnit.*

out mercye or pitie: And finally spitfullye contemnynge all the holy sacramentes, with all censures and iudgementes of the churche and fathers vpon scripture, only stickig to their owne, what pleased them to phansie. O lorde, was not thys a tyme most miserable? Iesu be mercyful vnto vs, and graunt vs neuer to fall agayne into the lyke palpable darkenes.

¶ Of Masse & all other diuine seruice in the churche to bee in Latine and not in the vulgare tongue.

AND here note further (I beseech you) that like as it is now spokē of scripture not to be in englisch, euen so is it ment that as vnlawful it is (yea and more to, yf more maye be) that the

the high mysteries in the sacrifice of Masse or other diuine seruice should be in englysh: wher as the prieste is a cõmon person and offreth vp for al the people beyng the meane betwene god and them, so that hys prayer, hys speache and communication, is to GOD, and not to the people. What cause is ther then why diuine seruice shoulde be in Englishe, except ye thynke that God vnderstandeth no Latyn? Neither the Italians nor Greciãs haue diuine seruice in their vulgar tongue. Moreouer, at that tyme of diuine seruyce all the comon people then present, shuld ouly put their wholle affiãce in fide matris ecclesiæ in the fayth of our mother the catholyke churche: lyke as our beleife

is

is in the baptisme of infantes. Yea, & note further, that it was not without great mystery the writyng of Christes title at his passion in Hebrew, Greke, and Latine. Also it was not without great mysterye that manye wordes were neuer translated, as Alleluia, Osanna, Amen, Sabaoth, Kirieleison &c. And that Christ prayed in secret & silence alone, the head for the whol body, to signifie vnto vs thereby, that the priestes office is lykewyse to do the same; † the cōmō minister for al the people, being meane betwene God and thē. As for that of Paul to ẏ Corinthians ẏ xiiii. which might appeare to the simple to make for theyr purpose to haue all in the vulgar tōge, yf ye marke it wel, it is

† *Hic obserua, quod sacerdos in exordio sacrificij missæ, & etiam ad matut, ac vespe. in dando absolutionem, debet dicere, peccatorū vestrorum &c. tribuat vobis, &c. et non nostrorū aut nobis &c. quia publicus minister dei est.*

it is only spoken for them whi-
che do preache, expounde, or in-
terprete scriptures in ỹ church:
that is to saye, that theyr ser-
mons, theyr expoũdinges, or in-
terpretatiõs of scriptures (they
beynge authorised therevnto)
muſt euer be made in that tõge
whiche the hearers doe vnder-
stande and perceyue.

And thys (ye know well) bothe
is and euer hath ben vsed. And
therefore here nowe further. A
man might demaũde a queſtion
wherfore ye come to the church?
I suppose ye wyll saye (as ye
muſte no doubte, yf ye tell the
trueth) that the cheife intente
of your comming is or ought to
be, to praye, though sermõs and
diuine seruice, and the minis-
tration of the holy sacramentes be

causes

cauſes alſo) ſeyng that Chriſte
called the churche the houſe of Luc.xix.
prayer, bryngyng for him the te
ſtimonie of Eſay: and ſeing alſo Eſay.lvi.
we haue in ſcripture ſo manye
notable examples concernynge
the ſame purpoſe. Anna the pro- Luc.ii.
phetiſſe cõtinued day and night
in the temple in faſtynge and
prayer: the Apoſtles after Luc.xxiiii.
Chriſtes aſcenſion remayned
ſtyll in the temple in laudynge
and bleſſinge God: Peter and Actes.iii.
Iohn wente vp into the temple
at the nynthe houre of prayer:
Salomon beſought GOD to iii.Reg.viii
graunte the petition of all that
prayed in the temple: and Da- Dan.vi.
niel beynge a priſoner in Babi-
lon, euer loked toward the tem-
ple, when he prayed, vpon hys
knees thryſe in the daye. Thys

ſuerly

ſuerly doth proue that the cheif
intent of cõmyng to the church
ought to bee to praye. But all
thys time whych now (thankes
be to God) is paſt, hauynge the
diuine ſeruice in Engliſhe, was
an extreme enemie to al godlye
prayer and deuotion. For then
men phanſied ſo to heare what
was readde (ſtriuyng oft ther-
vppon in ſymple iudgemente)
that feruente prayer wherbe
ought to be, was ſmally regar-
ded. Yea, and the common vſ-
ynge of thynges then, ruſtelye
brought all for the tyme into
contẽpt. And here now for thys
tyme I make an end, beſeching
al godly people (as for Momus
hys iudgement I paſſe not of)
well to accept thys my labour:
ſeyng that herin is nothyng ſpo
ken

ken but that whiche hath been taughte for trueth, and beleued of al men in al places, and at al tymes sence the primatiue churche: seynge also that herein we leane onlye to the generalitie of al christendom, to the antiquitie of the elders whych haue receyued it as it were by hande euen tyl thys day, and to the consent and agrement of al the holy fathers: Whose wittes were as muche as our new mens, theyr diligẽce as great, theyr lerning greater, theyr studye more feruent, theyr deuotion hotter, theyr numbre more, theyr continuance longer, they alwaye taken for catholykes (but thother euer for heretikes) alwaye labozyng & studyng that mighte be wholye to the profyt of the

churche of Jesus Christe: To whome, with the father, and the holye Ghost, be all honoure and glorye, for euer and euer.

AMEN.

Eccle. vii. Memorare nouissima: et in æternum non peccabis.

The authoure in the firste editiō did not plainly put his name vnto this boke: partly for that in time before, he had greuously offended, & been a sclaunder to Christes true religion: And therfore in his own iudgement (not onlye in others) farre vnworthye to haue hys name set furth: and partlye for that heretykes comenly in most parte

parte of all their dãnable bokes haue vsed stil(euer since he wrot against freere Barnes, which is almost xv.yeres agoe) to sclaunder and reuile him: addinge ofte vnto hym bynames: so to cause hys name euen among the godlye(if it myght be) to be odious. Howe be it concerning the first, he hath nowe obteyned(thãkes be to Jesus Christ whiche ioyfullye receaueth the penitente synner)cleane remission, beynge receyued agayne into Peters shyppe the catholyke churche, all hys former wyckednes quyte forgeuen & neuer more of good men to be obiected against him, but vtterly to be forgotte. And as for the seconde, he nowe passeth not of their bynames, no more then dyd Cipzian to bee

*Lact. lib. v. ca. i. Eraſ. in apoth. lib. iii. Lib. vi. tripa. ca. xliii.*

called Capytan: Cicero, Cicer: Tulli, Tolli: Tiberius, Biberius: Nireus, Therſites: Pythagoras, Phalaris: Socrates, Crittas: or the chriſtians, Galileans. When for their goodnes of the wycked haue ofte ben bynamed. Howe be it he is nowe perſuaded, that good men wyll ſmally regarde the euel tōgues of the noughtye ſorte, but wyll gladly receyue hym nowe being penitent for all that is paſt: remembrynge well that his offēſe was neyther committed in a catholyke realme, nor yet wythout lawes, thoughe they were wicked: And therfore of ỹ good and godlye ſorte, more eaſye to be remitted and forgeuē: which now moſt humblye he beſecheth ỹ he may obtain for Jeſus ſake.

Graun-

Grauntyng that he did offende not of ignoraunce, or malice: but of frailty, and for feare of death. For vnder the payne of damnation, & as he trusteth to bee saued by Chrystes bloude, he was neuer of other fayeth or beliefe then that which he now bothe preacheth and wrytteth: and whiche is also nowe preached throughe out thys realme concernyng all matters of Christes true religion & catholike church militante herein earth, whereof the Popes holynes is the head. And therfore he confesseth hys offenses to haue ben much more greuous then if he had offended for lacke of knowledge, beseechynge our lorde Jesus Christ that thys hys humble confessiō (issuynge furthe of a penitent

heart, and set furthe here in the
syght of all the worlde, whyche
shall eyther reade or here thys
boke) may be so accepted before
the iustice seate of god, that hys
former wyckednes be neuer im-
puted vnto hym to his condēna-
tion. And as for the tyme to
come, he doubteth not throughe
Jesus helpe, to fyghte manful-
lye, and to folowe the examples
of Ustazides & Marcellinus,
yf nede should so require, & that
heresye (which our lord defend)
shoulde in hys dayes haue a-
gayne the vpper hande wythin
thys realme of Englande. He
seeth that the deuyl is so strōg,
that he causeth oft tymes here-
tykes wyllynglye to stand euen
to the fyre: which thynge yet is
no meruel to beholde, seyng the
deuyl

*Lib. 3. trip. xv. cap. 2.*
*In hist. Platinæ*

deuyl can cause a man wylling-lye to hang, drowne, or kyl him selfe: seyng also that amonge the verye Heathen people (as bothe S. Augustine and Titus Liuius doe wytnesse) manye for vayne glorye haue willyng-lye suffered deathe: Yea, and they saye amonge the Turkes concubines it is coũted a gteat glory to offer to dye wyth hym.

*Baruard. hom. in cant. in calce ho.*

And shall not we thynke that God wyll strengthen hys elect as mansullye to stande in the defẽse of his trneth? Wherfore yf euer hereafter he eyther turne one worde from thys his beleife, or elles holde hys peace for feare of persecution, what chaunge or chaunce so euer doe happe, he desyreth God that he

maye

may strayght waye suffer a ter-
rible kynde of death in
example of all
other.

Made and composed by Iohn
Standish doctour in diuinitie.

Imprinted at London by Robert
Caly, within the precinct of the late disso-
uted house of the graye Freers, nowe
conuerted to an hospital, called
Christes hospitall.

viij. Febr. M.D.L.V.